The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX.—New Series.—No. 13. SATURDAY, MARCH 31, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

April 1, 1883——*Acts* 1. 1-14.

For comment, see last *Guardian*.

We learn that in the N. of India, the lessons belonging to this quarter, are made to begin April 8th. The paper prepared by the Am. Marathi Mission begins April 1st. The reason of this difference is found in the fact that India is pleased to follow the Western world at a distance of three months, and the last quarter of 1882 being longer than the first of 1883 there is a Sabbath to spare. We go on as we have commenced, hoping it will make no material difference to our readers.

April 8th, 1883.——*Acts* II. 1-21.

"The day of Pentecost." Pentecost means fiftieth, and here indicates the fiftieth day from the Passover Sabbath. It was on this day that God gave the law to the children of Israel from Mt. Sinai. This was the proper inauguration of the Mosaic dispensation. The law was given by Moses but grace and truth came by Jesus Christ, and the former was the shadow and prototype of the latter. This Pentecostal day was thus adumbrated fifteen centuries before the event. It was seven weeks from the day of our Lord's resurrection, and ten days from that of his ascension. So long had it taken for the faith of the disciples, after its utter submergence in the crucifixion, to spring up and attain the needed maturity. They were all, men and women, 120 in number, in one place with one accord, all divergencies being merged in the over mastering hope of the manifestation of Christ as Victor and Messiah to those who had crucified him.

"And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." This was not the Holy Spirit, any more than the dove was the Holy Spirit, on the day of Christ's baptism. But it was the means of announcing the advent of the promised Spirit.

"And there appeared unto them cloven tongues as of fire, and it sat upon each of them." There was over the head of each of them a tongue of fire. For cloven read distributed, one to each. This indicated the work of the Spirit purifying them and enduing them to speak the word with the same power with which it came to them. The word *purify* means to subject to the operation of fire.

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." *All*. This was according to the promise of Joel, presently quoted by Peter. The Spirit was to be poured upon all flesh, all casses and conditions of men, sons and daughters, the aged and the young, employers and employed, servants and handmaidens, Jews and Gentiles. No longer the distinguishing characteristic of prophets, the Spirit of God should be universally available. Pentecost was a feast wonderfully adapted to illustrate the unlimitedness of this gift. The Jews, possessed with a mercantile and migratory spirit, had formed temporary colonies in all the large cities of the Roman Empire, learning and adopting the languages of the various countries where they lived. Yet they continued to hold fast to their nationality, and were glad to avail themselves of the opportunity afforded by the annual feast of Pentecost to gather together, as many as could, and revive the consciousness of their national separateness and unity. As when the confusion of tongues took place at Babel, special facilities were afforded for the dissemination of the new tongues, so now in the day of the restitution of things, the Gospel designed to bring all men together again in Christ, is given of God in all the languages of the known world. Men who had never learned any language save their mother-tongue were suddenly heard speaking in all the languages known to that great representative assemblage. In no other way could the divine Spirit have been unqeivocally revealed. The Spirit of God was using their tongues as they never had been used before, even as Balaam was made to speak that which he intended not; only they spoke from the heart and with great joy and eagerness. This miracle demonstrated the presence of the divine Spirit, not only to others, but to themselves, and they were enabled to grasp the fact that there dwelt in them a Spirit that knew how to control their minds and faculties in the most absolute way, on condition that they fully submitted themselves to Him. The news of this marvellous event spread like lightning through Jerusalem, and presently there was a great multitude to hear this polyglot Gospel. All were amazed and confounded Some sought to explain it by the suggestion that the disciples had been drinking, and were talking at random, and excitedly.

Peter stood up with the eleven in some conspicuous place and condescended to reply to this accusation or conjecture, pointing out that it was yet early morning, and citing the prophecy of Joel.

"Blood and fire and vapour of smoke." This is what is witnesssd when there are sacrifices. The blood of the victims is shed, the fire consumes their bodies, the smoke of the sacrifices ascends. Thus was it on the day of the Dedication of the temple by Solomon. But all the blood of all the sacrifices offered from the days of Abel to this day of Pentecost, was as nothing compared with the sacrifice of the Son of God, and it is to this that the prophecy, couched in Jewish language, looks forward.

"Before that great and notable day of the Lord come: and it shall come to pass that whosoever calleth upon the name of the Lord shall be saved." This day of the Lord is specially notable because there is salvation for all through the atoning sacrifice offered by the Lamb of God. The word of eternal life is accompanied by the Spirit of life. Whosoever will, let him take of the water of life. The name of the Lord is Jesus.

WEEKLY REVIEW.

We have repeatedly spoken of the fact that the Jews are accustomed to prepare the wine used by them in the Passover supper, from raisins, as going to show that 'the fruit of the vine' contained in the cup given by our Lord to his disciples, after his last Passover, in instituting the Lord's Supper. So far as we had ascertained the custom was universal. The following is from a notice (in the Christian) of a Lecture on Passover Wines by Dr. Norman Kerr.

The reluctance shown by many Christian congregations in adopting the use of unfermented and non-alcoholic wine at the Lord's Supper is no doubt due to the idea, honestly cherished, that such wine was not lawful or in common use at the Passover feast. Dr. Kerr states, as the result of an elaborate investigation into this subject, that he finds much conflict of opinion among the most ancient literary authorities. No dogmatic conclusion on the matter, as it refers to our Lord's time, can, he thinks, be reached. Failing this he has sought to ascertain the facts as to Jewish custom and law at the present day. He has found that some Jews use unfermented wine only, others use fermented though not intoxicating wine, others again use intoxicating wine. This applies equally to members of the Orthodox and the Reform Sects. He attended Jewish families where the wine was made in the house from raisins, and was unfermented. This is a common practice among the poorer brethren; but is by no means confined to these. He knows well-to-do Jews who always follow this plan. It is a pretty general custom to dispense with the home preparation, and purchase the Passover wine, duly stamped by an official appointed for the purpose, from persons authorised to sell it for use at the Passover. Fermented and unfermented wine are both so authorised. These facts were authenticated by the testimony of Dr. Adler, the Chief Rabbi, and Professor Marks, of the London University.

If the invariable custom in ancient times was to have fermented wine at the Passover, it is not likely that this would have been abandoned for the use of unfermented wine; though we can easily understand how a deviation from the latter to the former might have crept in here and there.

—The Camp-meeting held in the grove near Lanoli, March 21—26, was the sixth, and in many respects the best. It is believed that there was a larger attendance than on previous occasions, more than three hundred at all events. The power of the Spirit was remarkably present, both in awakening and saving the unconverted, and in the sanctification of believers. The following ministers were present: Fox, (Presiding elder,) Shaw, Shreves, Robbins, Gilruth, Dr. Fraser, Stephens, Bowen, Morton, Jeffries,

C. B. Ward, Ward of Burhanpur, Mudge of the N. I. Conference, and Bruere. Mr. St. Dalmas was present part of the time. Bombay, Poona and Egutpoora were most largely represented, but there were numbers present from more distant stations. There was a daily meeting at 7½ a. m. lasting generally two-hours; preaching at eleven; meeting for young people at two p. m.; vernacular preaching at five p. m. and English preaching again at seven, lasting often, with the after-meeting, till ten. So powerfully were many wrought upon with desires for a more complete victory over sin, self and the world, that praying parties were formed to continue waiting on the Lord till 12 o'clock, 2 o'clock and even 5 o'clock, by favour of the abundant moonlight and the capacious grove. Some who have been seeking a fuller anointing for the service of the Lord, one especially who had been for years in this attitude, entired into liberty in these retired places. There was not so much of noise, demonstration or excitement as on some previous occasions, but there was a notable spirit of prayer, and faith was in lively exercise. The Native meetings were most interesting. Half an hour before the appointed time, a procession was formed and with drum, cymbals, tambourines, violin and triangle, went through the Native town, singing in Marathi and Hindustani and inviting the people to come to the preaching tent. They came in large numbers, day by day and listened for an hour or more to earnest addresses in the vernacular. A number of Native Christian friends, Catechists and others, were present who gladly availed themselves of the opportunity of setting forth the way of salvation. There was a good deal of singing interspersed. One Native woman was brought under conviction, sought instruction, submitted to the Lord, and gave evidence of her sincerity by taking off the ornaments she had on her person and casting them on the ground, refusing to have anything more to do with them or with their money value. At her own request she was baptized on the Sabbath. A number of soldiers stationed at Khandalla, attended the meetings and five or six sought and found forgiveness through Christ, and a new heart. Forty persons in all, young and old, professed to have found salvation in these meetings, and many Christians entered upon a life of conscious union with Christ. Every meeting seemed to be an advance upon the previous ones; and the closing meetings seemed bathed in the light of the Saviour's transfigured countenance. There was great solicitude on the part of the leaders that the work of conviction and self-renunciation should be thorough, and very careful instruction was given to seekers that they might not trust in their feelings, and that they might understand fully the requirements of Christ. The preachers were much helped of the Lord to set forth the Gospel in its simplicity and fulness. Some that came to make sport were brought under the power of the truth, submitted to the Lord, found salvation and testified to the grace received. In some of the after meetings, almost the whole congregation was divided into seekers and helpers.

—THERE were about twenty tents, including the preaching-tent and the mess-tent, and there were two or three cadjan dormitories. The expense of the tents, freightage, furniture &c. was about Rs. 700 and the contributions made on the ground more than covered this.

—ON Tuesday evening a meeting was held in the M. E. Church, Lanoli, well attended, and the presence of the Spirit of God was powerfully manifest. Mr. Gilruth preached. Mr. Fox exhorted, others gave testimony, and a number waited upon the Lord for the baptism of the Spirit of God, and not in vain. All present seemed at the close to be filled with the joy that expresses itself in psalms and hymns and spiritual songs, and which makes it easy to get the victory in times of temptation. We hope to hear of a forward movement in this place.

—A LONG notice of Mr. James Bapty, whose death occurred on Saturday morning, appears in a contemporary. He was a man of great enterprize and uncommon business capacity, and has done much for Bombay. We are told that the man who makes a blade of grass grow where none grew before, has not lived in vain; Mr. Bapty did a good deal more than this; by his steam-flour mill established ten years ago, he reduced the price of flour in Bombay by one half, at the same time supplying a much superior article. His memory should be prized by the people of this city. We take the following from the *Times of India*:

"In course of time, when he had established the trade he became a large exporter of flour to Colombo, the Mauritius and the Cape, and also supplied large quantities of the commodity to Government, especially during the Afghan and Egyptian campaigns. Although best known recently in connection with the flour trade, Mr. Bapty's energies and abilities were by no means confined to that channel. He was an eminent mechanical engineer and was ever ready to give his assistance and advice to those who required it. He took a great interest in the industrial development of Bombay, and was a great believer in the commercial capabilities of the city. The deceased for many years took a prominent part in municipal affairs, bringing to the discussion of the many intricate questions which occupied the attention of our municipal worthies a few years ago, a degree of practical knowledge and business ability which were of great assistance in coming to a decision with reference to the points under debate. It was he who actually proposed and worked out in detail the Tulsi water scheme."

Mr. Bapty has been in a critical state for some weeks. He bore a very decided testimony to the grace of the Lord Jesus, expressing great joy in the consciousness that he was safe in his loving hands. He died at the age of 55, leaving a wife, one son and five daughters. Mr. Bapty had a number of serious illnesses in the last ten years and was at one time threatened with a loss of sight, and it is surprising that he was able under these circumstances to prosecute so heartily and successfully the various enterprizes in which he was engaged.

—It does not seem to us that it is in accordance with proper views of the comity of nations, that men should be allowed in one country to make war upon another country by recommending the disaffected in the latter to avail themselves of dynamite and other horrid agencies. There are men in America, refugees, enjoying such protection as the laws afford, and get abusing their liberty by openly recommending the most abominable means of overturning the Government in Ireland and England, and doing their utmost to bring about a reign of terror in the metropolis of the world. The *Times of India* says:

It is very well known that this dynamite war is organised in the United States by men of the O'Donovan Rossa type, and if it be true, as reported, that the British Minister at Washington has made official representations on the subject, a very necessary and proper step has been taken. The mixed populations of the United States cannot be expected always to dwell together in unity, and when race antipathies occur dynamite would not be forgotten. What the Fenians are now doing in Great Britian the same class would do in America were—say—the German and the Irish element there to come into serious conflict. For their own sake, as well for the suppression of what is rank treason to humanity, the United States Government should take congnizance of the violent language which is used by the Dynamite Party in America, and which is calculated to impair the cordial relations between the two countries.

—A LENGTHY correspondence appears in print between the Rev. Mr. Greig, Scottish Chaplain and (Mr. Hart, Private Secretary of) H. E. the Governor with regard to expressions used by the latter in his letter to the Secretary of the Yacht Club, apparently reflecting on those who did not keep "Holy Week." Mr. Greig says:

To the vast bulk of the Scottish nation the so-called "Holy Week," referred to in your letter, is either entirely unknown or is regarded as a time and season unscriptural as regards its origin and authority, and associated in fact with a system of doctrine and practice whose expediencoy they uncompromisingly deny, and whose theological and spiritual import they emphatically condemn. To the Scotchman who understands his religion, every week and every day is "holy," and that day or week is the "holiest" in which he enters into the closest, most joyful, and most profitable communion of heart and soul with his God through Jesus Christ our Lord; but this communion is not in any sense attached to times and seasons set apart as "holy times," by the mere authority of man.

The reply shows that H. E. did not intend to give offence. It would have been better (we think) if His Excellency had not used language seeming to reflect on those who differed with him as to the obligations of "Holy Week."

—A CONSIDERABLE number of Railway employés at Allahabad have addressed the Bishop of Calcutta, complaining of the Ritualism in the services in All Saints' Church. He recommended them to have a conference with the clergyman, Mr. Brennan. A meeting took place, but resulted in nothing. Some temper was shown on both sides.

—WE briefly mentioned that the C. M. S. English Committee had decided to instruct their missionaries not to encourage the adoption of new names by Native converts. A letter from a correspondent on the subject makes us sensible of the necessity of printing the Resolution referred to:

"That the missionaries of this Society in all lands be instructed not to encourage the adoption by Native converts of any new names in place of the names by which they have previously been known. It is important that their identity as well as their nationality should be preserved. Also, that when destitute or friendless children, or other persons whose names are unknown, are under exceptional circumstances (such as have occurred especially in times of famine in India) committed to the care of missionaries, or taken charge of by them, such names shall be given to them as are in accordance with the customary forms of Native names in the parts of the country and among the races to which (so far as can be ascertained) these children or other persons

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

belonged. It is desirable that they should bear such mark of nationality as is contained in personal names. In these cases, of course, no such names will be given as include distinctive titles of heathen deities, or other obvious connexion with non-Christian systems of belief."

The *Ch. Miss. Intelligencer*, in an article on this subject, says:

"In the New Testament, however, we find no instances of change of name at baptism. In most cases this tells us little, if there was nothing in the old name suggestive of inconsistency with faith in Christ. But there is something closely analogous to the Indian names connected with Hindu mythology in such Grecian names as Dionysius, Epaphroditus, and Hermes. And the men who bore these unmistakeable heathen names, like our Krishna Mohuns, and Golak-Náths, and Ram Chandras in India, carried the names with them into the Church of Christ, and continued to wear them there, and in those names sent and received salutstions in the epistles of St. Paul. When, as Christian people, they bore their old heathen names unchanged, they were a standing testimony, before all who heard of them, that they were themselves men who had been "delivered from the power of darkness and translated into the kingdom of God's dear Son." And so with our Christian Hindus and others now. It is clear that it was not thought neeessary, in St. Paul's time, to discard a heathen name on receiving the Christian faith.

—The Government have a very simple and effectual plan for correcting any class in the community that show signs of turbulence. It is to increase the police force in the locality and make the turbulent ones pay for the additional expense incurred. At Nassick a little while ago the inhabitants of Kokanipura St., (Mahomedans), under the instigation of a well-known Moolvi, were somewhat unruly, and Government has ordered that six constables and two head-constables in addition, be employed for a year, and the expense defrayed by a local rate on the residents of that locality. With such an effectual rod of terror as this, the Government certainly need not be afraid of the Salvation Army processions.

We have been favoured with the following letter from London, and though it was apparently not intended for publication, we feel constrained to publish it, on account of the remarkable work therein reported.

Bethshan

10 Drayton Park Holloway Road London N. March 1st.

My Dear Bro. in Christ,—It seems a long time since you so kindly accompanied my Sister Lottie and myself to the steamer which was to bear us to Europe. How little I then thought of the strange way in which God was going to arrest me and hold me in this country. Truly, high as the heavens above the earth, so are His thoughts above ours.—Suffice it to say that having healed me of my bodily maladies, He arrested and held me in this, one of the most remarkable works I have witnessed. Yesterday as we sat, packed like herrings in a box in the hall at our usual Wednesday p. m. meeting, how I should have liked you were there. It was such a glorious uplifting of Christ and His power and compassion, as the stream of testimony flowed on, praising Him for bursting bonds of long enslavement to debasing appetites, drunkenness, etc., saving souls, sanctifying, healing bodies, delivering from fear, care, and most difficult circumstances, in fact, showing Himself to His people as God over all the power of the enemy.

Testimony was given by one little widow whose shining face had attracted me as I entered the room and I said mentally there is one for whom God has been doing much, that God had met her when bowed and broken she was mourning the loss of her husband, her earthly all, showing her that she had all in Him, she began to trust Him for every thing. A cripple from spinal disease, He became her Physician and she was made perfectly whole. He had brought her into great trials and deep poverty: yes, sometimes, often, being without food all day, she had gone to bed unable to sleep from joy that He Himself satisfied her every need.

Another testified to being healed of an internal cancer for which she had been to nearly every hospital in London and pronounced incurable, but Christ had healed her. One dear one, blind, testified that she had begun to see. Another with Bright's disease that she was healed. An old man long suffering from Rheumatism, that he was perfectly healed. Another gesticulated vigorously with an arm that had long hung paralysed to show how fully God had restored it like the other. Also to ask us to return thanks for a wife whom God had restored from the borders of the grave. Also for taking such minute and blessed care of him in matter of employment and food, for they were very poor. Yet the God in whom they put their trust had not suffered them to want. By my side sat Nellie Woolton such a lovely example of God's healing power to body and soul. She came to Bethshan some months ago by pony carriage, being too ill to bear the journey by rail. Many years a spinal sufferer unable to sit up and for the last 3 years unable to hold up the head from some peculiar spinal affection, the head always hung upon the breast having the appearance of a bird with a broken neck. She came to B. with confident expectation of healing from the Lord in this place and looked forward with great eagerness to the hour of anointing (James 5, 14) as the occasion upon which she should experience it. When on being anointed, she found to her dismay all things remained as before, she was inconsolable in her grief, and retired that night weeping. The next day something said at the Bible Reading about having no plans of our own but delighting ourselves in the will of God, showed her where she stood. Why, she said, I have never known any thing about that in my life. I've always had plans. I have lived for myself largely. I've made my plans and asked God to bless *them*! I even had a plan how He was to bless me here! Then and there she saw the meaning of *consecration* and her will went over and her whole soul was filled with the joy of taking God's will as henceforth her portion. The dear girl was full of singing and seemed to have forgotten her body and every thing else in the vision she had of the sweet will of her God! A little later God showed it to her as part of His will that her body should be healed and just to please Him, because it was His will, she took the healing by faith shortly after it came to her to *act faith* and be propped up with pillows trusting in the strength of God to preserve her from fainting (for she hadn't been able to sit this way for 3 years) although very faint at first she became stronger as she sat. Later on in the day she sat at her meal, a strange looking object with her head drooping on her breast. Next morning with assistance of friends, dressed, and she astonished us by *walking* to the dining room. The following meal in the midst of all, with a scream of delight, Nellie exclaimed "Oh! look at my neck." And behold, her head was naturally erect and from that time she had no more trouble with her neck. She grew stronger daily and left us after 3 weeks, still a skeleton, pale and delicate in appearance but brimful and running over with praises to God that she was healed; went rattling over London Roads to the Railway and so away home. Well this was the bonnie very strong looking girl at my side, up to London on a visit and singing so sweetly 'of Jesus the mighty to save." But I find I am making a long story and giving you no idea of the meeting—which again and again and again by the voice of many witnesses crowned Jesus *Lord of all*. All circumstances, griefs, cares, straitnesses, diseases, sins, enslavements—all all, overcome in answer to prayer. Oh blessed Jesus! Hallelujah, what a Saviour! I enclose you a Bethshan circular and shall from time to time D.V. send you a Christian Herald that you may get a little idea of how God is thrusting Himself upon the physical world in answer to prayers 'tis a bitter pill for the scientists of our day just after they had so largely and politely bowed Him out of His universe, to see Him thus almost again taking bodily form in His acts upon the physical frame of His children in answer to prayer and still there is "more to follow." Our poor faith has not yet begun to ask for the *great* things He desires to give in the salvation of souls, the sanctification of believers, the *full* destruction of the works of the devil. When shall we come to deal with God's *heart*!

Very truly yours
in our wonderful Savior
Eliza Sisson.

Letters from my sister Lottie report her as having received great spiritual and physical blessing through the instrumentality of Carrie Judd.

NOTICES OF BOOKS AND REPORTS.

"Annual Report of the Neyoor Mission District, S. Travancore, in connection with the London Miss. Soc." Adults baptized last year, 52; admitted to Church membership, 64; total of communicants, 949; total of adherents 9,411. In all S. Travancore, the L. M. S. has 4,124 church-members, and 41,347 adherents. Baptized adults last year, 226. There are 18 ordained Native ministers. Contributions of the churches, Rs. 3.956. We hope soon to make some extracts from this Report.

The Bombay Guardian.

SATURDAY, MARCH 24, 1883.

LANOLI CAMP-MEETING.

Brief notes of the services.

The first meeting was held on Wednesday, at 11 a.m. Mr. Fox, grounding his remarks on Ephes. iii. 14-21, drew attention to the importance of soul-strength, ever-expanding and deepening. At this and at all the meetings, after the preaching, many waited upon God for the obtainment of the very blessings that had been set before them by the preachers, believing that now is the day of salvation, and that there is no time better adapted for seeking spiritual blessings than that in which they have been impressively brought before them. "If ye know these things, happy are ye if ye do them." Would it not be a good thing if this conception of a religious service should generally obtain, and if Christians should refuse to leave, after hearing the word preached, until they had waited upon God with one accord for the realization in their own experience of the things commended to them by the preacher? —At 7 p.m. Mr. Shaw preached from Heb. vii. 24-27 on the perfect Priesthood of Christ.

Thursday, 7-30 a. m. Mr. Jeffries, 2 Cor. iv. 10, 11, the Christ-life manifested in our

lives.—11 a. m. Gilruth, Luke xxiv. 26: "Ought not Christ to have suffered these things, and to enter into his glory?" Through much tribulation we enter the kingdom of God. If we suffer with him we shall reign with him.—7 p. m. Mr. C. B. Ward. John xv. 8. The conditions of fruit-bearing.

Friday, 7-30 a. m. Mr. Fox: change of heart.—11 a. m. Mr. Morton. Rom. vi. 14: "For sin shall not have dominion over you; for ye are not under the law, but under grace." "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—7 p. m. Mr. Bruere preached from John iii. 3, "Ye must be born again." After considering the *why* and the *how*, he showed from Scripture, how a man may know that he is born again, adducing these texts:

(1.) He has a heart to keep the commandments; "hereby we know that we know him, if we keep his commandments." 1 John ii. 3.—(2.) He has the Spirit of God. "Hereby we know that he abideth in us, by the Spirit which he hath given us." iii. 24.—(3.) He loves the brethren. "We know that we have passed from death unto life, because we love the brethren" 14.—(4.) He overcometh the world. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God" v. 5.—(5.) He loves the house of God.—(6.) He loves the word of God.

24th. At the early meeting Mr. Fox spoke of the new Covenant, dwelling on the following passages: Luke i. 72-75, Jer. i. 5: xxxi. 33, Luke xiv. 25-33, and earnestly exhorted all to make a thorough, intelligent and unreserved surrender of themselves to the Lord, that they might have his fulness revealed unto them and in them. A very solemn season followed in which all consecrated themselves for service, whether among Europeans or Natives.

At 11 o'clock, Mr. Ward of the Free Meth. Mission, Burhanpoor, preached from Heb. xii. 1, 2, specifying a number of weights that hindered many Christians from running the Gospel race as they should, such as fear of death, fear of man, covetousness, pride as regards personal appearance, etc.

In the evening Mr. Morris preached on the story of Naaman, applying the topics powerfully to those who were present. Mr. Shaw followed with an earnest exhortation. 25th, Sabbath, 7½ a. m. Love-feast, followed by the Lord's Supper. It was a hallowed season, long to be remembered. Many spoke of blessings received, and others of blessings perceived for which they were hungering and thirsting, almost all seeming to grasp the truth that all blessing is found in the fuller recognition of Christ.

At 11 o'clock, Mr. Mudge of Lucknow preached on Isaiah xxvi. 3. "Thou wilt keep him in perfect peace whose mind is stayed on thee," dwelling particularly on the perfect peace here promised, the peace which passeth all understanding, the peace of God. Not to be secured or conserved without giving time each day to meditation in the Scriptures, continual watchfulness, and whole-hearted endeavour.

7 p. m. Mr. Shaw preached on Christ weeping over Jerusalem, the divine compassion for sinners, and unwillingness that they should perish. As usual many came forward as seekers.

26th. Mr. Fox took charge of the early meeting and preached at 11, as some of the ministers were suffering from colds that did not admit of their preaching. At 7 p. m. Mr. Shreves preached with great freedom and earnestness. He mentioned an instance that had come under his own notice when pastor of a church in America. There was a revival and many were being converted. A young man was brought under conviction and acknowledged his need of a change of heart, but was not willing to give up the world. On a particular evening the pastor spoke to him personally, urging him to seek the Lord as it might be the last time that the Lord would call him. He said, *I will risk it.* His house was a few miles away. Before morning he was stricken with severe illness, and the doctor that was summoned at once pronounced it fatal. He repudiated the thought, saying I cannot die, I cannot die. Another doctor was called, and still another, but all agreed in declaring that his end was at hand. The pastor was then sent for and hastened to his side, but in vain. He was overwhelmed with a sense of guilt and of the divine displeasure. Such instances are of benefit to those who live and who take warning by them. The power of the Lord was signally manifested in the after-meeting. This was understood to be the closing meeting of the series, as the greater number of those present were about to leave, and it was the crowning meeting. It was as though we were all taken up into a Benlah region, commanding a distinct view of the heavenly land. The hearts of all the children of God seemed to overflow, and one spoke of the divine love uniting each to all so closely that the blessings bestowed on all were taken by each as bestowed upon him. The meeting closed, as on previous occasions, with a solemn march round the preaching tent, singing the praises of the Redeemer. "The joy of the Lord is your strength," and it was felt that the joy here bestowed would be fruitful of blessings to others.

They that remained on the carriage-ground on Tuesday morning had a meeting, and Mr. Bowen, who presided, directed attention to Rom. xv. 1-3, 1 Cor. x. 33—xi. 1, and 2 Cor. vi. 4-10. The meeting being thrown open, many referred to passages of scripture that had been made precious to them. Many were electrified and tears came to many eyes when a young person received grace to confess failure and with deep emotion gave herself renewedly to Christ.

REMINISCENCES. CCIV.

EXTRACTS from Diary. Bombay, 1849.

March 10. Life seems utterly undesirable without the blessing I seek. Not obtaining it I would desire to die. The sooner Christ's enemies would kill me the better. For I do not see in the Bible that God has laid upon his servants any such burden as this of preaching the Gospel without being able to furnish evidence from heaven that it is God's Gospel. I do not desire the influence of any man living. For if any one is exerting any apparently great influence, it is not though the unequivocal manifestation of the power of God, and the faith of those influenced is in a good degree based upon the wisdom of men, or something or other human.—I cannot pray to God to send forth many labourers into the field; for of what use are they? The small number of missionaries cannot find half enough of real work to do, and they are spending most of their time in imitation work. I can do nothing but pray day and night; pray and pore over God's word and pray again, and every thing else seems to me an abuse of time.

March 14. I have been impressed with the thought lately that Christ is a wonderfully jealous Saviour. He cannot bear to have us turn our eyes for a moment to any thing but him. And he has a fearful hatred of certain things that entice away the souls of his people, such as money, clothes, &c.—I was so profoundly impressed with this the other morning on awakening that I felt it absolutely necessary to get rid of what money I had and forthwith proceeded to do it. So that I have not now a penny that I can call my own in the world. I have other things, a great superabundance of clothes &c, and they weigh heavily on my conscience. I would be exceedingly thankful for an opportunity of getting rid of them. I abhor myself for having suffered these dreadful enemies to come near me. I ought to be at work, earning something for my support; but have no heart to do any thing whatever till I get the blessing I seek. I can do nothing but pray night and day. Have fasted for a fortnight.

17th. It bespeaks admirable wisdom in God to take the worst sinners for the most exalted positions in the church. In this way they are saved from pride. They know that their only merit, the only thing that led God to choose them for these exalted places, has been their preeminence in sin. I pray earnestly that I may be always deeply convinced of this, and remember that I was worse than my fellow-creatures, and chosen on this account. If I remember this, then the more grace I experience, the more my fruitfulness, the greater discovery will there be of my sin. Let me say to myself then, in the day I wait for, my sin must have been immense, to justify God in bestowing such grace upon me.

All nature is full of Christ to me. There are hundreds of birds singing delightfully all the day long about me; and their songs are full of the promises of Christ. Do they not every one of them bear testimony to the cross of Christ, to the truth that God is love? do they not repeat in my ears, 'Ask and it shall be given you.' 'Whatsoever ye shall ask in my name I will do it.' 'He that feedeth the ravens will he not much more' &c. Christ created these things to bear his messages to me. This was the great object he had in their creation. They tell me that He is the Same yesterday, to-day and forever. So with the trees, even their tiniest leaf says ever to me, He that hath begun a good work, will he not carry it on to the end? It says, "Though I be nothing but a little leaf, yet God is mine, Christ is mine, all things are mine, The sun, the wind, the air, the rain, all things are made to work together for my good. Therefore have faith in God."—The stars that twinkle through the leaves, tell me the same thing, revealing at the same time his mighty power which he is offering to me.

18th. I desire while I live to remember the dealings of God with me since this year set in, in respect to the gracious facility with which he has removed what seemed unspeakable difficulties. I saw myself opposed by obstacles which it seemed to me could not be overcome without very considerable suffering; yet they have been actually removed without any suffering at all. I went forward, trusting in him, and found the mountain a plain. Christ cannot bear the least suffering on the part of his disciples; he can better bear all Calvary, and he will only let us suffer when our disobedience and unbelief make it absolutely necessary.

23rd. My sister Harriet's birth day. The dear Lord bless my dear sister. Make this a day of extraordinary blessing to her. Make her a blessing to the family, the church, the world. Fulfil all her prayers and increase her faith. And send her soon the best of tidings from me, if it seem good to Thee.

Every little star I know to be a glorious sun, a magnificent parent world, with her children

about her. But what that glory is, what the particular revelation of God is in that star, of this I know nothing.—The stars are by millions. In like manner, there are experiences of the love of God toward me in my Future, of which I know nothing more than I do of the star. The star gives me a ray of intimation. My present experience is amazing. But there lie before me in my endless existence, suns on suns of ever increasing glory and blessedness.

I am confident there is to be a judgment-day of mercy, before the great judgment-day. That is, there will be a manifestation of God in Christ, such that men will be convinced of their sinfulness and danger; and at the same time there will be the exhibition of the Cross and the offer of pardon, of which all will hasten to avail themselves, and thus the whole earth be filled with the knowledge of God. The gospel will be preached as it were by an angel flying in mid heaven, they that preach it will be certainly known to be the ambassadors of God; and it will also be known that the wrath of the Lamb is following close upon their footsteps and that the time is short. Doubtless this day is at hand, this judgment-day of mercy, this last and grandest exhibition of love divine toward rebellious man.

The manifestation of God in Christ will be in the N. Jerusalem; "I in them and thou in me, that the world may know that thou hast sent me."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I have lately met with some of the readers of your paper whose business transactions are of a very questionable character and whose Christian professions are at the same time so very very high, that I take an opportunity of sending you the accompanying extract which I would ask you to insert in your paper in the hope that it will do them good.

I am
Yours Truly,
A. H. BRYSON.

[We subjoin the extract forwarded though not aware that it is any stronger than language frequently used in our columns on the same subject. *Ed B. G.*]

RELIGION IN BUSINESS.

It is most painful to see persons making high Christian professions put off their religion, and apparently forget it when in the business of the world. We see them here and there entering into speculations and kinds of employment for a livelihood, which are not sanctioned by the moral sense of the community in which they dwell. Or, in a legitimate business, we see them resorting to underhand and dishonourable means to be successful, which honourable men, who make no claim to religion, would scorn to employ. How fearfully do such men curse religion! The cursing of an infidel is harmless impotency compared with it. He says, with a voice which no infidel can emulate, that the Christian faith is weak, and has no controlling power over men, and, therefore, that it is a pretence. He is a standing, working testimony against the reality of the Christian religion, making it a by-word and a thing of contempt. If a man can be religions and still given to deception and equivocal ways in dealing, a person instinctively feels that Christianity cannot be true, cannot be what it assumes to be; that it is all cant and sniveling hypocrisy. He despises the man who makes such pretensions, while he exhibits such actions; and not only the man himself, but the church which yet, without objection, receives him into its circle of fraternity. Such reception passes for indorsement, and thus the Church of Jesus Christ is made to appear low in morals, loose in its principles of common integrity, and false even in its standards of virtue, What sad reproach, one dishonourable transaction by a single individual may bring upon the whole church of which he is a member! Little matter what may be the form of the inconsistency—unworthy conduct—for the purposes of money, or name, or to carry out some really good design—all and each inflict deep wounds upon the body of Christ; the deepest which have ever been made have been made by his professed friends.—*Presbyterian.*

DEAR SIR,—In your valued paper of March 17 on page 663 you say "we are glad that the "C. M. S. Committee in England have re- "solved to instruct their Missionaries in all "lands not to encourage the adoption by Na- "tive Converts of any new names in place of "those by which they were previously known." Do you really think this right in cases where the names keep up a remembrance of the idolatry from which the Converts have emerged and which they themselves disgust? Would it be proper to retain the names "Ramparshad" (Ram's gift) or Durgaparshad (Durga's gift) &c. ?

Let us see what the Convert himself has to say to this. Not long ago a Hindu named Boldeoparsad embraced Christianity, after a very short course of instuction, but he had had the best of teaching from God's Holy Spirit. When the name question was touched upon, he said "Déo' tó bhùt ká nâm hai; main ná rakhùngá." As "Masih" was suggested for Deo he at once said "Han, yih thik hai—Bal Masih Parsád" (The strength of Christ's gift). To have *forced* him to retain the contemptible name Baldeóparsád might have lost us a Brother or made him unhappy through life.

A Missionary in these parts has been carrying out that rule and rather than follow it Native Christians wait for some more liberal missionarie's arrival to have their children baptized, and do not speak kindly of the missionary who enforces such a rule as would drive an English congregation away from him.

Are English names, or those of America, of purely English or American origin? Have we not Hebrew, Greek, and Roman names in abundance? Why then not leave the choice of a name to the Convert himself?

What is wanted much is simply the retaining of the *Family* name or Gòtar. A Káyath may be called John, William, Thomas, Man Mohan, Moti or Dulara as a Christian prefix but should always be registered as a Sríbastak, Saksaína or Máthur. In the same way Brahmans should retain their Surnames of Tewarí, Dubé, Sarsut &ca., but no Missionary seems to hear this VERY important matter in mind and interference in minor distinctions is unwisely pursued.

I beg of you to give your advice prayerfully on this subject. It has caused sad bitterness here and let us avoid the appearance of interfering with the liberty of the believer in minor matters. It is never done with our own countrymen.

Yours faithfully,
ANGLO INDIAN CHRISTIAN.

DEAR MR. EDITOR,—Some of your readers who have been revisiting Khandalla, and renewing their impressions of its sublime scenery will be interested in learning that for some years mission-work has been steadily carried on, chiefly among the poorest of the people in the village, by Mr. Summers. The meetings in Mr. Summers' house on Sabbath mornings are attended by many, young and old, who otherwise have no opportunity of hearing the gospel. There are many low-caste children in the village, who do not attend the government school, but are easily induced to attend a religious service.

It is desirable that those children should be brought under daily instruction; and, for this purpose, a suitable school-house must be secured.

The Free Church Mission has agreed to join Mr. Summers in the undertaking. And we shall be thankful to any friends interested in Khandalla who are willing to help us in maintaining and extending the mission work there.

I am your sincerely,
R. STOTHERT.

SANCTIFICATION.

(Continued.)

DEAR SIR,—I regret a press of business should have prevented me writing you last week, however I shall now continue.

Mr. Fletcher says:—"If you would attain an evangelically sinless perfection, let your full assent to that deep doctrine firmly stand upon the evangelical foundation of a precept and a promise. A precept without a promise would not sufficently animate you; nor would a promise without a precept properly bind you, but a divine precept and a divine promise form an unshaken foundation." Let then your faith firmly rest upon the Word of God, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Should unbelief suggest any impossibilities to the realization of these blessed facts, trample them underfoot and believe Jesus when he says,—"Be ye therefore perfect even as your Father which is in heaven is perfect." "If thou wilt enter into life keep the commandments." "This is my commandment that ye love one another even as I have loved you." "Blessed are they who hunger after righteousness for they shall be filled."—That these things are positively and practically true we know from experience.—If you fail to find it so, it is not because the power of God is deficient or his grace insufficient, it is because your faith is weak, your belief is poor, you are looking more to feelings than facts, you wish to walk by sight rather than faith, you want something to hold rather than trust, you prefer things seen to things unseen. Trust the Lord and he will make thee whole. "The Lord will circumcise thy heart;" "though your sins he as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." He will cleanse you and make you clean—'you shall cease to do evil and learn to do well.' "You shall be strengthened with all might, according to his glorious power"—by the Baptism of the Holy Spirit, whereby you will be enabled to go from strength 'to strength—even unto the perfect man.'

One word more—do not try to make a public profession of your sanctification but rather endeavour to *live it daily and hourly* according to Mr. Matheson. "None of the Apostles or Wesley, Watson, Fletcher, Clarke, Coke or Asbury ever publicly professed entire sanctification. They seem to have thought it better to let their works indicate the amount of grace which they respectively enjoyed."—But according to the scriptures we are compelled to conclude that the apostles *did* make these professions publicly and very decidedly and unmistakably too—when called upon to testify to the great things God has done for us. We do not think we should be justified in keeping silent. We believe we should be "*always* ready to give an answer to every one who asketh us for a reason of the hope that is within us—*with meekness and with fear.*" Not like some coxcombs who when they are about to pay for some trifle, pull out a handful of gold or tender a large note, *merely to make a display of their wealth.* Let us be "living epistles known and read of all men"—the Church as well as the world—at home as well as abroad—in meetings or in office—wherever we are and whatever we do let us always "stand fast in

the liberty wherewith Christ has made us free."

"Refining fire go through our heart,
Illuminate our soul,
Scatter thy life in every part
And sanctify the whole."

H. A. G.

Bombay.

(*To be Concluded.*)

Dear Sir,—With a substantive law to go by it is remarkable that special orders should be issued by the Govt. in connection with the advent of the members of the Salvation Army. —Attention may here be called to a curious fact mentioned by an ex-editor of the *Bombay Gazette*. It appears that when Sir Joshua child was Governor of Bombay, he disapproved of the course taken by a Mr. Vaux in administering the law of England in Bombay and observed that the English laws were 'a heap of nonsense compiled by a few ignorant country gentlemen' and that his orders, and not the laws of England should be the rules by which Mr. Vaux ought to abide. Previous to this, the President in Council at Surat, in writing to a Governor of Bombay and his colleagues, then subordinate to the Surat company's settlement, distinctly said 'Let the Judge know from us that we expect he maintain the gravity, integrity and authority of his office, and that he: doth not bring a disrepute on the court of Bombay by lightness, *partiality*, self-seeking. The recent decisions of H. M.'s Justices, Mr. Pinhey and Mr. Kemball, are one sided and open to the charge of *partiality*.—At the very best *ubi jus incertum, ibi jus nullum*. (Where the law is uncertain, there is no law.) I am not disposed to period this subject if only for the sake of the analogies and contrasts, the lights and shades, traceable from records extant.

"Look on this picture and on that." Bombay as it was and as it is, in some particulars, may be judged from items of information for which Mr. J. M. Maclean is responsible. All religions were indulged in the free exercise of their public worship, 'not only in their *churches* but openly in festivals and *processions*' and none took offence at another: The religious toleration practised had made Bombay 'very populous.' As soon as the Island was transferred to the East India Company they made wise and liberal regulations for stimulating the growth of the place. Among other things they decided that the inhabitants, chiefly English, should be encouraged to settle in it and be exempted from payment of customs duty for 5 years; that the Protestant religion should be favored but no unnecessary restraints should be imposed upon the inhabitants who might profess a different faith. The good policy of these regulations, continues the author of the *Guide to Bombay*, which were designed to entice men of all nations to settle in Bombay *by the promise of religious liberty*, freedom of foreign trade, and encouragement to native industry, shows the sagacity of the English merchants of those days and enables us to understand why they soon outstripped *their intolerant Portuguese rivals*. But old times are not always golden. The *odium theologicum* was intense in those days as it is related that when any person chose to become a Roman-Catholic, the reasons had to be laid before Government and if they were judged valid he was then allowed to profess his conversion. How absurd! with such examples well could a Lingard, with pen steeped in gall write concerning the intolerance of the Protestants. But there has been a great change since. The highest officer of State in India now is a Romanist.

The Rev. P. Anderson also has left on record incidents which are of interest for the lessons that they read to succeeding generations. So alarmed was the Govt. at the progress of Romanism that they resolved to enforce against its professors [not the Penal Code] but the penal statute 23rd Elizabeth Ch. I, and having discovered that one John de Gloria, a Portuguese priest, had baptised one Mathew, they arrested him on a charge of high treason for persuading a person to be reconciled to the Pope!! At first he was thrown into the common Jail, but on the intercession of his 'clerical brethren' was kept a prisoner in his own Church. The historian however pleads extenuatingly that some analogy may be drawn from the relative position of the English and Portuguese. The latter hoped to regain their ascendancy in Bombay and were known to hold a treasonable correspondence with the Jesuits of Bandora who made no promise to have the question of their guilt or innocence tried before a Court of Judicature.

Time was when there were at Tanna only 15 professedly Christian families; although these were all Nestorians and schismatics they received 4 Minorites, who went there, with cordial hospitality. Unfortunately the brethren took up their abode at the house of one who had a violent quarrel with his wife and was summoned to appear before the Kazi (who was not a *witness* in the case.) The monks who had to appear only to give evidence were drawn by the Mussalman Magistrate into a religious discussion. They maintained that Christ was very God and being *repeatedly* asked for their opinion of Mahomed at last plainly avowed it. The monks were condemned to death. They were made to stand in the sun from nine in the morning until three in the afternoon and as this had not the expected effect of destroying them they were then beheaded.

The Mussalman magistrate in question evidently did not share in the liberal spirit of the Mahomedan Emperor Zingis Khan who puts to shame seme more highly favored men who do not seem to understand the rights of conscience. According to Gibbon, who is no partisan, "the Catholic inquisitors of Europe who defended nonsense by cruelty, might have been confounded by the example of a barbarian who anticipated the lessons of philosophy, and estsblished by his laws a system of *perfect toleration*. The Tartars and Moguls were addicted to the idols peculiar to their tribes; and many of them had been converted by the foreign missionaries to the religions of Moses, of Mahomet, and of Christ. These various systems were in freedom and concord taught and practised *within the precincts of the same camp*; and the Bonze, the Imam, the Rabbi, the Nestorian, and the Latin priest, enjoyed the same honorable exemption from service and tribute. In the mosque of Bochara the insolent victor might trample the Koran under his horse's feet, but the calm legislator respected the prophets and pontiffs of the most hostile sects."

I will conclude this paper with the following lines of a poet the spiritual application of which is significant enough:—

God gave him reverence of laws,
Yet stirred his soul in Freedom's cause;
A spirit to the rocks akin,
The eye of the hawk, and the fire within.

I am
Yours respectfully,
28/3/83. W. A. E. B.

NOTICE.

Received Rs. 50, "a thank-offering for the service of God." It will be used for Mission work among the Natives.

The Rev. Mr. Mudge from Lucknow will preach to-morrow at 11 A. M. in Doan Lane Hall, and at 6 P. M. in the Grant Road Church.

Received from "a well wisher" in Guzerat, for the Salvation Army, Rs. 100.

Epitome of News.

Monday, March 26.

—*Rastgoftar*: We learn that the wife of Panalalfee Maharaj of Cutch Mandvee has resolved upon giving a *Chapanbhog* festival in connection with the temple of Lutwerjee. In order to celebrate the festival seven hundred maunds of sugar, twenty-five gunny bags of rice, fifteen of pulse and other articles of food have already been despatched to Cutch. We are afraid that considering the large number of inhabitants and the scantiness of the accommodation in the temple and other places in Cutch the festival may be attended with danger to public health by an outbreak of cholera, which has invariably been the result of a congregation of people assembled to celebrate religious festivities. We recommend the Political Agent of Cutch to prevent the festival being celebrated in the hot season when water is so scarce and when there is every likelihood of an epidemic breaking out in the town. The destruction of some thousands of lives in a similar festival at Palitana has not entirely faded from our memory.

—Same; We hear that Ratunjee Rustomjee Wadia *alias* Kakoo Wadia his defrauded the Anglo-Indin Spinning and Weaving Company to the extent of Rs. 1,90,000, out of which the company holds security to the extent of Rs.80,000.

—*Times of India*; Mr. Baxter, a gentleman who has picked up the fallen mantle of the late Dr. Cumming, has made the discovery that Prince Napoleon is Anti-Christ. Twenty years ago he made a like discovery in regard to the late Emperor Napoleon III.

—Same; Intelligence has been received at Melbourne of the death of Thakombau, ex-King of the Fijis, at Viti, on the 1st February. He had been suffering lately from a large abscess in the back, which having broken, death quickly ensued. The career of the deceased chieftain was most remarkable, some important events in his life being his renunciation of canibalism, his profession of Christianity, and his cession of the island under his sovereignty to British rule. It is stated that he was about 75 years of age.

—Twenty one serious duels took place in one day among the students of the University of Jena.

—Bombay Gazette, Hydrabad, March 24; Yesterday a band of Nawab Bushir-ood-Dowlah's men, proceeding in procession, assaulted a woman, when the police interfered. Both sides exchanged blows. The police apprehended some of the assailants. On the news being conveyed to the Nawab, a party of his sabres and foot arrived to their comrades' rescue. The Nawab's followers severely wounded some of the police, released the prisoners, and beat the inspector most unmercifully, and carried him a prisoner to the Nawab's house. The matter was reported to the Resident. The inspector has been released, but is in a precarious condition. Great indignation is felt by all classes at the conduct of the sowars. The Nawab, who is a Member of the Council of Regency, should have controlled them.

Tuesday March 27.

—The new B. B. and C. I. Railway Institute at Parell was formally opened, with some ceremony, yesterday evening. There was a large attendance on the occasion, those present including H. E. the Governor, who presided, and H. H. the Rao of Cutch.

—*Bombay Gazette*: In the absence of H. E. the Governor, the ceremony of distributing the prizes in connection with the Byculla Schools was gracefully performed by the Hon'ble J. B. Peile, yesterday, in the presence of a large assemblage of ladies and gentleman. It appeared from the sixty-eighth annual report that the

number of children in the schools at the close of the year was as follows :—Boarders, 158 boys and 120 girls; nursery, 28—total, 306; day scholars, 12 boys and 14 girls—total 26; making a grand total of 332 children on the rolls. The results of the examination were highly satisfactory, both boys and girls answering the examiners' questions with intelligence and accuracy; and much hard work, it was stated, must have been gone through both by teachers and pupils before the state arrived at in religious knowledge could have been attained. Major-General Waddington Educational inspector, reported that 119 boys were presented for examination from European and Eurasian schools of whom 97 or 82 per cent, had passed under all heads. 91 girls were examined, of whom 70 per cent. passed.

Wednesday, March 28.

—*Bombay Gazette*: Yesterday afternoon, at 4-30, the Salvationists proceeded in procession from their head-quarters, at 10th Lane, Khetwady, towards their tent at the Esplanade, headed by Captain Bullard, singing hymns, both in English and in the vernacular, but without their banner. The processionists walked in pairs, and a large crowd followed. They marched through Khetwady Main-road, through a bye-lane on to the Girgaum Back-road, and thence to the Bholeshwar-road, where they were requested by Inspector Millard to desist from singing. The policeman informed them that if they wished to continue their singing, they must take a route along the Breach Candy road, and thence by the Esplanade Cross-road to their tent. Captain Bullard stopped the singing, but declined to take the Breach Candy-route. In Marwaree Bazaar-street (which leads up to the Jooma Musjid), however, they once more broke out into song, vigorously chanting one of their Hindustanee hymns. Inspector Millard again requested them to desist from singing, but they declined to do so. The police then called on the assembly to disperse, and on Captain Bullard seconding the order, the greater portion of the Salvationists and the general gathering withdrew from the scene. But Captain Bullard, together with Miss Thompson and Miss Roberts, followed by a few others, continued their singing and their march, when they were arrested and taken to the Girgaum Police Court Chowkey, and charged, under section 151 of the Indian Penal Code, with being members of an unlawful assembly of five or more persons likely to cause a breach of the peace, but were admitted to bail in their recognisances in the sum of Rs. 100 each. The following are the persons arrested by the police:—Captain Bullard, Miss Mary Ann Thompson, and Miss Victoria Roberts. The case against these Salvationists will be called on for hearing to-day, at the Fort Police Court.

—Mr. Kittredge is leaving Bombay, not finally, we believe. The Bombay Merchants' Association (Native) have presented him with a complimentary address and a silver claret jag.

—The changes which have for some time been impending in the Baroda administration have at length been made. Sir Madava Rao has sent in his resignation as Dewan, and Kazi Shahbudin has been confirmed in the appointment which he has held during the late incumbent's absence on leave.

—*Times of India*; Cairo, 27th: Colonel Hicks, late of the Indian Army, and other British officers start on Wednesday for Kuwa, on the White Nile, where the Madhi has assembled a large force.

—Speaking of Major F. H. Gordon-Cummings, 1st Bombay Grenadiers, the *Madras Times* says: "The deceased officer, who was about forty-one years old, came to Madras on Friday last and took lodgings at Lippert's Hotel. At the hotel he purchased two bottles of brandy, besides taking five or six glasses at the bar. Yesterday morning he groaned heavily, and when Mr. Lewis, an assistant engineer, and others went into his room, they found his body, hands and legs twitching. Before medical assistance was rendered he expired. On an examination being made, a bottle containing a very large quantity of strychnine was found in deceased's bath room.

—*Record*, March 2: On Friday last a Meeting was held at the Offices of the Church Parochial Mission Society, 21, John-street, Adelphi, W. C., the Rev. S. W. Darwin Fox in the chair, for the purpose of considering the desirability of sending mission preachers to India, who would work chiefly among the educated classes of our countrymen under episcopal sanction. Among those who attended were the Revs. H. W. Webb-Peploe, Gilbert Karney. W. Broomhead, D. O. Harrington, and Henry Seeley; Mr. C. Raikes, General Maclagan, Mr. C. Bousfield, Captain Seton Churchill, &c. It was thought undesirable to form a separate Society for his object, and it was resolved that a Committee be appointed to confer with the Council with the view of establishing an auxiliary fund.

Thursday, March 29.

—*Bombay Gazette*: Yesterday, at the Fort Police Court, before Mr. P. Ryan, Captain Henry Bullard, aged 22, Captain Mary Ann Thompson, aged 25, and Miss Victoria Roberts, aged 20, who described themselves as "Salvation Soldiers," were charged, at the instance of Mr. Millard, police inspector, in that they did, on the 27th inst., at Bombay, knowingly, join in, and continued in, an assembly of five or more persons likely to cause a disturbance of the public peace, after such assembly had been lawfully commanded to disperse, and did thereby contravene section 151 of the Indian Penal Code.

The case was postponed till Saturday to enable the Police to instruct the Public Prosecutor, the prisoners being released on bail.

—The *Sutlej* with English Mails left Aden for Bombay, Wednesday, 6 P. M.

—The Bombay correspondent of the *Pioneer* writes:—"Major Tucker's real foes are men who, by a train of reasoning I confess I cannot fathom, conceive the Christian religion to be an appanage of their personal dignity, and are determined not to tolerate a degrading burlesque of anything belonging to them."

—Karim Ashruf, a resident of Lukri Gawn, was excuted at the District Jail on the 22nd instant for the murder of a boy for his ornaments. The drop was 6' 10," and death was instantaneous; Lajja Ram, a resident of the Meerut District, who was recently tried before the High Court for the murder of an old Brahman and his two girls, was executed at the Jail on Monday. The drop was 6' 9," and he died without a struggle.

—Not long since, after the death of a wealthy citizen, a friend inquired of another familiar with the large business of the departed, "How much did he leave?" The prompt reply was "*He left every cent.*" This new way of answering a very common question was to us startling and suggestive. Lazarus left his rags, and Dives every cent. Beyond the legal right to designate the receivers of the property when his stewardship ends at the gate of eternity, the richest among men leaves every cent as absolutely and finally as the mendicant who had parted with his last penny for a morsel of bread before his unlamented burial.

—The *Indian Witness* says that at Assensole, as a result of the meetings lately held there, a church has been organized with 26 members and probationers.

—In the same is this letter from Gonda signed S. Knowles: "We have been holding a series of revival meetings in our School House in the City in which we have been inviting the natives of all classes directly to Christ for pardon and peace. The place was crowded every night, as long as the meetings lasted, by every class of native, from the Rajah to the coolie. Every night numbers remained after the meetings to be prayed for and advised; and one night no less than thirteen Hindoos and three Musalmans remained after the meeting to seek salvation.

"Last night a leading *guru*, with a great following in the district came clear out, and said he had found the forgiveness of all his sins in the name of Jesus Christ. I baptized him, and gave him the *parshad*. I am sending him out, with a few simple instructions, to go among his numerous disciples and win them over to Christ. He will go thus among the people without pay from us being supported by his own relations.

"One remarkable thing about these meetings was that those who came to argue and cavil remained to be convinced of the truth in Christ and to join our prayers and hymns. This was acknowledged to us in the meetings afterwards.

"These meetings have proved to us the possibility of having a true revival among nominal heathen as well as among nominal Christian people; that the Spirit of God can as powerfully convince their hearts of sin and righteousness, and help them to come to as clear a decision, as he can the hearts of nominal Christians. Of course, the person, the character, and work of Christ must be clearly and plainly set before their minds, before they are asked to decide fully; then we may look for the Spirit to apply that knowledge, and help them to decide for Jesus Christ."

Friday, March 30.

—*Bombay Gazette*: Mr. Kittredge has had the satisfaction of seeing his scheme for introducing trained medical women into Bombay fairly set afloat before leaving for England by to-day's mail. A meeting of the subscribers to the fund was held yesterday evening, at which Messers. Kittredge and Bengallee were able to report that their appeal has been so well responded to that upwards of forty thousand rupees have been promised, and nearly twenty-seven thousand rupees have already been paid in to the account of the fund at the Bank of Bombay. The promoters have received assurance of the full sympathy of Government with their design, and the promise of material support; and were able to report, further, that "a Parsee gentleman has made the munificent offer of a lakh of rupees for a hospital for women and children." The proposed scheme, for which more funds than have been yet subscribed, will be required, includes four distinct objects, namely, (1) the bringing out of women doctors from England (2) the establishment of a dispensary for the poor, (3) medical education for female students through the Grant Medical College, and (4) the provision of a hospital for women and children.

—Mr. John Cruddas, spoken of as a representative member of the manufacturing and trading community of Bombay, leaves India to-day

—There was a fire in Coombarwada last night. Damage, Rs. 25,000.

—Mr. Vaman Abaji Modak has been appointed permanently to the Principalship of the Elphinstone High School, in succession to Mr. Arthur Barrett.

—Deaths last week 511. By small-pox, 93.

—*Dnyanodaya*: Intoxicating liquors are being more and more acknowledged all over the world as the greatest curse which can afflict men. The last temperance movement which we have noticed is in Copenhagen, Denmark. The respectable Danes have risen against the liquor demon and the number of public houses is to be reduced one half; it is forbidden to sell liquor to any one under eighteen years of age, or to any one already under the influence of liquor. A person found intoxicated is to be taken to his home in a carriage at the expense of the shop keeper who sold him his last glass.

—In the same a Marathi, Mr. Pandurang Krishnaji Deshmuk, gives an account of his conversion and of the baptism of himself and family by the Rev. Narayan Sheshadri, at Jaulna last month.

—*Subodh Patrika*: The obscene expressions publicly uttered by the lower and rougher classes of Hindus during the Holi holidays do not find that discouragement at the hands of the Police which might be expected. The reason is plain. The men sympathise with the offenders and the European officers either do not understand or do not care to concern themselves in a matter which does not affect European opinion.

—*Overland Mail*, March 9: Carey, the informer, has been expelled from the Dublin Town Council.

An action for breach of promise of marriage brought by Miss Hyland against Mr. Biggar, M.P., has resulted in a verdict of 400*l.* for the plaintiff.

The three persons charged with publishing a blasphemous libel in the *Freethinker* have been sentenced to twelve, nine, and three months' imprisonment respectively.

Amongst the deaths recorded this week are: —Sir T. W. Biddulph; Gen. G. Macdonald; Capt. Ward; Mr. J. G. Chambers.

Selections.

PENTECOSTAL DAYS IN SYRIA.

Adana, Turkey, Jan. 26, 1883.

DEAR Brethren,—Rejoice with us, for the Holy Spirit is working mightily in Adana. In October last, a young man, fron the Marash Theological Seminary, began to preach here. Under God he has been the main instrument in effecting the great and glorious change which now gladdens all hearts. His prayers, his stirring sermons, and his earnest efforts with individuals can never be forgotten in Adana.

The Week of Prayer was observed with daily meetings that were full of promise. On the Sabbath following that, there were unmistakable signs of the Holy Spirit's presence. Monday, January 22, was kept as a day of fasting and prayer. In the crowded meeting at sunrise that morning, while the young preacher was beginning his remarks, an overpowering influence from the Spirit seized upon him, and instantly swept through the congregation; the people's heads were suddenly bowed down, as when a strong wind passes over a grain field. The preacher was obtiged to stop his sermon; the loud sobbing of the people was heard all over the house. Then followed the penitential confessions and prayers of Church members and others, all pervaded by a deep and genuine feeling. The meeting lasted three hours; the day was given to prayer, visiting from house to house, reconciling of old enemies. The meeting in the evening was full of the power of the Spirit; it was carried on for three and a half hours, the people not permitting us to dismiss them. The confessions of backsliders and hitherto untouched sinners were most affecting.

From that time to the present day the revival has gone on with wonderfully accelerating power. Our small place of worship has become entirely inadequate to seat the people. The night before last, 800, by actual count, were present. We are compelled to hold two or three meetings at the same time in different (but contiguous) rooms. The new church is to be ready for us in a week, but even that will be filled to overflowing. The work of building has occupied eight years, and the Lord is bringing it to completion just in time.

Some of the results up to date: A marvellous change in the spirit of Christians; old sores are now healed, or in process of healing; a delightful spirit of love pervades all hearts. There is a new consecration to Christ, a new zeal in the work of saving souls, a new joy shining from every face. The number of those now seeking salvation is beyond a hundred; many of these are already rejoicing in a newfound peace, and are labouring for their companions; others are weeping and groaning under deep conviction of sin. The meetings for the men, for the women, for the pupils in our school, are full of daily increasing power. Many are the interesting incidents that mark the Spirit's presence. A prominent infidel and opposer of our work is among our converts. Many Armenians and Greeks have joined themselbes to the Lord, some of them having never before been in a Protestant meeting. The family altar has been set up in scores of homes. Several drunkards have come to repentance. Wives, mothers, sisters, daughters, tell us with tears of joy that their homes have become a heaven upon earth, through the conversion of husband, son, brother, or father. Some of the most impressive confessions in the meetings have been those of men acknowledging their harsh treatment of wives and daughters. Exclamations of wonder, joy, and praise to God, and prayer for other towns and cities, are heard on every side.

Mrs. Christie and Miss Tucker testify to a universal awakening among the women. There has been a great deepening and extension of the Spirit's work.

The Lord's Day, January 28.—We met for the first time in the new church. The heavy winter rains stopped till evening, so that the day was bright and sunshiny, a blessing heartily appreciated, since there are no windows in the church as yet. In the morning a sermon was preached on Revivals, to which 800 people listened. In the afternoon a sermon from the text, "Be not deceived, God is not mocked." 1200 people, by count filled every inch of floor and gallery. Both after this service and that of the morning we were compelled to hold little gatherings for prayer in the corners of the audienceroom, to help men smitten to heart by the Sword of the Spirit. Some of these cases were exceedingly interesting, but I have no time to describe them. Thus God filled the new temple; on the first day it was occupied with the glory of his Presence.

In the evening 500 were present in spite of the rain. Public confessions were made by those we had talked and prayed with during the day, one of them a thief and gambler. An influential man in the community was reconciled with six others who had wronged him seven years ago, he having stood aloof from the church all that time in consequence; after the meeting we went to his house and urged him now to make his peace with God also.

Monday.—Rain all day: we went about seeing as many of the inquirers as we could: joyful news from the influential man mentioned above; he could not rest last night, thinking of his sins against God and his need of reconciliation with Him; he seems now to have made the great decision, and is one of the happiest men I ever saw; other interesting cases found by us that day, showing the secret work of the Spirit in places and ways beyond all our expectation.

Wednesday.—The fall of a prominent member of the Church brings godly sorrow and fear upon every soul. He was detected a few days ago in an attempt at gross deception in business; was tried to-day by the Church Committee, his offices were taken from him, and he was put under discipline for an indefinite period; the sentence was confirmed by the whole Church this evening. God is with us in this also; the incident has made a deep and salutary impression in all quarters.

A long letter to-day from a man ashamed to confess in any other way. He tells us the hideous secrets of a life of sin, and asks if forgiveness is possible. The poor wretch has been seen and talked with; he is suffering already some of the torments of hell. May God have mercy on him.

Thursday.—The greatest of all days far the work among the women. Two hundred and fifty women present at noon-meeting; sermon on sin, with explanation of each of the ten commandments. The truth of God struck home, and the prayer-meeting that succeeded was one of extraordinary power. Thirty-six women took part, most of them under hearty conviction of sin. It was a scene never to be forgotten. For many days we have been burdened with a desire for the salvation of these poor souls, now the answer of God has come in such a manner as to turn all our sorrow into joy.

In the eveniug a meeting of Christians, to organise for the work; after prayers and earnest addresses—the best of them from some of the new converts—some seventy-five persons offered themselves as workers, and were divided up into companies of three, four, or five, to each of which a special work will be assigned.

It is with hearts full of wonder and joy that we see the progress of this great movement. A thousand testimonies prove to us that it is indeed from God; to Him be all the praise. Two of us hope next week to go to Tarsus, and see if the Lord is not ready to pour out a like blessing on that place also. Will you not pray for a signal manifestation of the Divine power in Tarsus?—Yours in the good cause.

T. D. CHRISTIE, Am. Board.

Christian.

DAYS OF BLESSING

Leicester has once more been the scene of a mission, this time conducted by these devoted servants of God, Mess. Moody and Sankey, who have by their loving self-sacrifice and faithful service won the hearts and esteem of all God's people. Although we can well remember the remarkable and most blessed times which were experienced at each of the visits of our brother Mr. Aitken, and can testify to the lasting benefit and blessing conferred upon many with whom we got acquainted and still know, we believe there has been equally a widespread and real interest and blessing in and resulting through the four days' visit of these evangelists.

The first meeting was held on Tuesday afternoon at the large Temperance Hall, and among those present on the platform were the leading clergymen and ministers of the town. The service was commenced by the Rev Martin Reed asking God's favour and blessing on the mission, afther which Mr. Sankey sang with much feeling the beautiful hymn, "Behold what love," and also "Nothing but leaves."

Mr. Moody spoke on the "Work of the Holy Ghost." If the mission were to have a lasting effect for good on the town, they must look to the Holy Spirit for it. If it were a mere passing wave of excitement it would perhaps do more harm than good, but with the assistance of the Holy Spirit they might have much reason to thank God for the result of the visit. Mr. Moody thus drew attention to the Biblical statement of the work of the Holy Ghost. First of all, He was to give them love. They could not of themselves create love for God any more than they could make life; and if they did not at present possess love for God they should pray that the Holy Spirit might impart it to them. The third Person in the Trinity also imparted hope; that was a portion of His work. Liberty was another attribute of the Holy Spirit, and what was wanted more than that now? There was so little liberty and freedom in the pulpit, because of the absence of sympathy with ministers on the part of their congregations, and the workers in Sunday schoools felt themselves fettered and unable to do the good they would because of the lack of sympathy from those around them. Another part of the work of the Holy Ghost was to testify of Christ. During that mission they wanted the presence of the Holy Ghost amongst them to testify to the truth of what would be said, in the same manner as He confirmed the words of St. Peter at Jerusalem, after the ascension of the Saviour. At that time, it was recorded, 3,000 souls were converted in one day, and there was no reason why the same number should not be added to the Church in Leicester.

What they wanted was the convincing and convicting power of the Holy Ghost. Without that the words of the preacher would be of no effect, and for that to be bestowed largely during the present mission should be the earnest prayer of all present. Their meeting in such numbers was a sign that they were hungering after a holier and closer walk with God. Such a desire must come from God Himself, and they had the assurance of the New Testament that those who hungered and thirsted after righteousness should be filled. One man filled with the fire of the Holy Spirit would do more to upset infidelity than all the books that were written, and he hoped that many would be so drawn towards God during the coming three or four days.

EVENING GATHERING.

The evening meeting commenced at a quarter to eight — somewhat earlier than was announced. The Floral Hall was at that time completely filled, one of the most immense gatherings which ever congregated in that spacious building being assembled. Throughout the body of the hall people sat and stood as closely as they could be confortably packed, and the galleries were equally crowded. It was certainly a grand and most encouraging sight, and it spoke well for the itelligence and intentions of those assembled, that throughout the evening the best of good behaviour was maintained, and every effort made to enable the speakers to be heard by all present. The gathering comprised all classes, those generally termed the "working class" being especially in strong force.

The service commenced by the singing of the Old Hundredth hymn; after prayer Mr. Sankey sang, "Rejoice with me, for I have found my sheep that were lost," and the choir having sung the well-known hymn, "Hark! hark, my soul."

WHAT SEEK YE?

Mr. Moody asked the attention of those present to a question, an exhortation, and a command; in John I. 55 was the question, "What seek ye?" When Christ was on earth all sought Him. But all did not seek Him with the same motive, and all were consequently not equally blessed. There was every kind of motive among the people who followed Christ, and although nearly 1, 900 years had rolled away since that time, he thought they would find men and women were about the same as then, and that all sorts of motives had induced them to gather there that evening But if they had come to seek Christ personally for what He was they would not be disappointed. In Isa. lv. was to be found the exhortation. "Seek the Lord while He may be found, call ye upon Him while He is near."

Did they believe that the Lord might be found in that gathering? (Yes!) He firmly believed so, and therefore the present was the time to seek Him. The reason that more did not find salvation was because they sought half-heartedly. They lived in the days of sham and half-heartedness, and that was the reason of so many failing. The command to which he wished to direct attention was "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The preacher, in plain, homely language, enlarged on the necessity and the advantage of following up this precept, and by way of giving force to his remarks narrated anecdotes illustrating the danger of delay. If the prophet Elijah could come into that audience and take his (the speaker's) place he would ask as he did on Mount Carmel, "How long halt ye between two opinions? If God be the Lord, serve Him." And if St. Paul could personally speak to them he would urge on them that "now is the accepted time, now is the day of salvation." He hoped that the result of that vast gathering would be that many would make up their minds at once, for they had halted sufficiently long between two opinions.

"GOD IS LOVE."

On Wednesday the services were continued; the usual Bible reading was held in the afternoon. Fully half an hour before the time for commencing the meeting the hall was filled, so that crowds remained in the street, and on Mr. Moody mounting the platform he announced that he intended adjourning to the Floral Hall, and requested the audience to follow him "as quietly as they could." The Floral Hall was at once besieged, and comfortably filled in the course of a few minutes.

Mr. Sankey charmingly sang the two solos "I shall be satisfied," and "I am far from home." Mr. Moody preached from the First Epistle of John iv. 8, "God is love," and in the course of a powerful address he said he did not know any text in the Bible that Satan was more anxious to blot out than that truth. All through the eighteen centuries he believed that Judas has not forgotten that God loved him, and that was the truth that tormented him. The love of God was unfailing, unchangeable, and everlasting; even broader and deeper than a mother's love, and surpassing all love and earthly affection.

Mr. Moody again preached at the Floral Hall in the evening, which was soon crowded to excess, after the door swere opened, and as many remained outside an overflow meeting was conducted by Mr. Bliss in the Temperence Hall.

On Thursday afternoon the Bible reading was conducted at the Floral Hall, which was nearly filled. Previous to the arrival of Messrs. Moody and Sankey a number of hymns were sung, and immediately after their appearance the choir and congregation joined in the hymns, "I will follow Jesus," and "Low in the grave He lay." The hymn commencing "I am waiting for the Master" was then rendered as a solo and quartette, Mr. Sankey taking the solo, and also "She only touched the hem of His garment." Mr. Moody then rose and preached a pathetic discourse from the 28th verse of the 11th chapter of Matthew, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

In the evening at least 7,000 persons had assembled in the Floral Hall before 7.30 and the doors were then closed. After Mr. Sankey had sung the touching hymn, "Jesus of Nazareth passeth by," and "Eternity" Mr. Moody took for his discourse the parable of the invitations to the Marriage Feast (Luke xiv.). —(*Word and Work*).

BEVIEW.

Life of Lord Lawrence. By R. Bosworth Smith, M.A., &c. London: Smith, Elder, and Co., 1883.

In these two bulky volumes we have quite as exhaustive an account of the life and labours of the late Lord Lawrence as the impatience of modern readers, with manifold claims upon their attention, could be willing to tolerate. We do not say this by way of finding fault, for we have not come across anything which can be viewed as padding merely for the sake of enlargement, but we simply enunciate a fact. Indeed, upon the whole, Mr. Bosworth Smith may be fairly congratulated upon the judicious use of the ample materials which nave been so freely placed at his disposal. He has managed, too, with no inconsiderable literary skill, to present subjects, often in their own nature dry and uncongenial to ordinary readers, in an intelligible and attractive form. This is no small meed of praise, when it is borne in mind how repulsive Indian questions are even to our legislators, and how difficult it is to get a competent audience to listen to and to adjudicate upon them. There are many members of the House of Commons who might employ their time profitably upon the perusal of these volumes, and gather from them some inkling of momentous questions in which they may have a potential voice. We may add that, no doubt thanks to well-qualified Indian experts who have supervised technical questions, it is seldom that Mr. Smith can be caught tripping and displaying that almost inevitable ignorance of details which so perpetually manifests itself in those who have not practical and personal acquaintance with the mysteries of our Indian mode of government. A few blemishes may be detected by close scrutiny, but they are not worth dwelling upon *ubi plura nitent.*

While, then, it is possible that those who read simply for amusement might wish that sundry disquisitions had been curtailed, it will be evident that we do not think them unduly prolix. An intelligent reader, who seeks to derive instruction as well amusement from his studies, will find Lord Lawrence's life profitable reading even if he has comparatively little previous acquaintance with Indian subjects. Nor will he find the book dull. What is useful is so judiciously blended with what is entertaining that we do not think he will be weary when he has made his way steadily to the end of the matter submitted to him.

From the biographer we pass to the hero of the biography. In this particular Mr. Bosworth Smith has had to chronicle the toils and achievements of a great man, whose career of usefulness was so noble and so consistent throughout that it would have been a positive loss to the world if it had been concealed from close inspection. There have unquestionably been men of more natural genius, and with far more brilliant qualities than Lord Lawrence ever possessed. Great as were the services which he was called upon to render to the Empire, there have been marvellous men who have outshone him even in this respect. It would be quite possible not to place him in the first rank of his fellow countrymen, and yet to say that the history of his career is far more useful and instructive than theirs is or has been. If however we distinguish genius, as has been done, from what can be assigned to mere natural qualifications, and define it as an infinite capacity for taking pains, few could enter into a competition with the late Lord Lawrence. From the very first mement that responsibility was laid upon him, to the supreme hour when "the most indefatigable of workers" was heard murmuring upon his dying bed the final words "I am so weary," unceasing work was the peculiar characteristic of John Lawrence. He had many other noble qualities, a fine intellect, an indomitable will, large sympathies with his fellow-men, imperial instincts; but as chivalry blazed forth in the character of his brother Henry, so work was the prerogative of John. It was what he never refused or shrank from; the appetite for it grew by that upon which it fed. It is this peculiarity which makes these volumes so extremely valuable. All except those whom in his inscrutable wisdom God may have blasted in body or mind can work if they will work. This is the common heritage of mankind. It may not always be possible to prosecute the work most congenial to the spirit. John Lawrence, if he could have worked as he would bave wished to work, would have trod in his father's footsteps, winning reputation at the cannon's mouth or perishing in the breach. But he turned aside when it was so ordered for him to irksome and weary drudgery, which by the magic of duty and labour he transformed into a delight to himself. From how many homes in England are there rising up feeble wails of spirits weary before the battle of life is begun, because they will not work except in accordance with some fanciful scheme of their own devising, or because pleasure and luxury have engrossed powers which should have been relentlessly concentrated on work? In this biography is a noble instance of a young man, crossed and thwarted in his dearest wishes, yet rising superior to foolish longings, and carving out for himself reputation in a sphere most unattractive till the sense of duty corrected its un-

pleasantness. What more valuable lesson for the secular life could be brought into the homes of England? We notice too with much interest, in the earlier portions of the first volume, how cheerfully he was ever ready to fall back upon lower work, or change of work, whenever required by superior authority. The wisdom of this course is summed up in the following piece of advice given by him to a young civilian going out to India for the first time:—"Never let an acting appointment, if it should be offered to you, slip by. People will be telling you that such appointments are to be avoided, and more plague than profit. It is true that you may be occasionally disappointed, and you will certainly not gain continuous promotion in that line, but you will get what is far more valuable, experience, and great variety of it. I have never let an 'acting' appointment go by, and I am now very glad that I have not." (Vol. I, p. 87.) In this varied experience, which brought him into close and intimate contact with native society in all its phases, from the humblest cultivator to the noblest of the land. he laid the foundations of his subseqent greatness. We have the testimony of Sir Charles Trevelyan that "he was never above his work." It was said of him throughout his career that he knew everything going on around him. In the earlier portions of these volumes will be found recorded incidents as thrilling and as romantic as will be found in the pages of Meadows Taylor. These befell Lawrence in the vigorous discharge of duties in which more ignoble spirits can discover nothing but dull routine and infinite weariness and vexation.

There is another invaluable lesson taught in these volumes, which might however with the fullest propriety have been made yet more conspicuous. We refer to that which was throughout the secret of Lord Lawrence's strength. All his life long he was a man of action and a man of work, but he was also emphatically a man who feared God and who worshipped Him, not fantastically, but in spirit and in truth. We transcribe with pleasure the following description of him as a religious man, communicated by his attached friend, Captain Eastwick:—

No man understood better than Lord Lawrence that the living for o hers is the first step towards living to God. The extent to which he laboured in this sphere of Christian charity is known only to the cherished partner of his earthly pilgrimage, the partaker of his joys and sorrows, and the sole sharer of every secreat of his inner life. In his charities, as in every step he took in life, Lord Lawrence was not influenced by spasmodic impulses, but acted upon system, upon a deep and and abiding sense of duty to God and to his neighbour. From the earliest period of my acquaintance with him be was a decided Christian; a simple God-fearing man, who, to the best of his ability, translated into daily parctice the precepts of the Bible, of which sacred volume he was to my certain knowledge a daily, assiduous, and meditative reader. I have often seen him, when his sight had grown too dim to allow of his reading other books, spelling out slowly, with his finger on the page, a few verses from a New Testaments printed in large type. His majestic countenance wore a mournful, yet resigned expression; and when I thought of the deprivation it must be to a man of his strong will and independent nature, my heart was so full that I could hardly refrain from tears.

Lord Lawrence gave the impression as of one walking in the presence of an omnipotent, all-merciful, all-just Master, to whom he solemnly believed he was to render hereafter an account of the deeds done in the body. He made no professions, and rarely originated religious topics in our conversations, though he did not object to talk on the theological questions of the day when I mooted them. He had a great aversion to that peculiar phraseology which some well-meaning people use in speaking on religious matters. But when treating such subjects his tone was simple, unaffected, and eminently religious. It was that they were familiar to his mind and thoughts. He seldom read what are called "religious books;" for he used to remark that they did not help him as the Bible did.

He expressed in his life rather than in words the central all-pervading belief which dominated and directed his whole being. His own views of the fundamental truths of the Christian faith, as I have heard him state them, were simple and clear. He had no fancy for speculation or for strifes of words. He built his faith on the authority of Scripture, freely admitting that there were many things which he could neither understand nor explain, but which he was content to except as the revealed word of God, who in his own good time would make all things clear to those who trusted in Him. I recollect once when some one in conversation had been deprecating prayer for rain as useless to change the order of things, Lord Lawrence said to me afterwards, "We are told to pray, and that our prayers will be answered, and that is sufficient for me."

This solemn sense of responsibility to God, as the ruling principle of Lord Lawrence's life cannot by any ingenuity be divorced from it. It was notorious in the days of the Indian Mutiny how the Puritans, as they were termed, came to the front. They were none the less wise in counsel or vigorous in action because the Bible was their daily study and their supreme authority. In these days of "vain babblings and oppositions of science falsely so called," which only too many professing have erred concerning the faith, it is wholesome that young men, who in spiritual things are wandering about hopelessly in mazes of foolish errer, should be led to the contemplation of great man of their own times, who rose superior to the idle dreams which are confusing them, and depriving them of all true strength and nobility of character. Agnosticism is in itself a confession of intellectual as well as of moral weakness. Like St. Paul, Lord Lawrence "knew in whom he believed", and was persuaded that he was able to keep that which he had committed unto him against that day." In the extremity, therefore of peril, he and the like-minded men around him were lifted up above all undue anxieties, and were consequently formidable to their enemies, and a tower of strength to those who trusted in them. In this important particular we hold that the teaching power of these volumes is very valuable, although it might have been more prominent than it is. We read the story of a man who entertained no fear but of God, and who feared Him not with slavish but with filial fear.—(*Record.*)

AVERAGE SUCCESS.

It is often said that the Church of to-day, though not characterized by great spiritual power, yet generally speaking and all things considered, is quite up to the average of the Church's history throughout the ages; therefore we ought to be contented, or at least not given to serious alarm. In other words, anthing but the worst possible condition ought to fill us with alarm, and bring us on our knees ond faces before God. I suppose that lukewarm is an average temperature between hot and cold, and yet this is precisely the spiritual state that is most hateful to God. Water that is only lukewarm will make no steam. The engine that has only an average fire under its boiler will never move the train with speed or power. An average Christianity will not convert the world. The business man who is satisfied with an average prosperity, is not ambitious of making a fortune. In no department of human activity that I am acquainted with, except in the Church of God, are men satisfied with a mere average success. The great epochs of Christian progress in the world's history have not been, it goes without saying, the cold epochs; neither the lukewarm ones, nor those characterized by average zeal, but those that have been intense with enthusiasm and on fire with zeal; the Apostolic age, the age of Augustine, of Luther, of Knox, of Wesley, Whitefield, and Edwards; the later years of Nettleton, Finney, and Kirk.

G. F. Pentecost.

ECCLESIASTICAL EXCLUSIVENESS.

When forms and ceremonies are relied upon to attract men to the church, they are likely, when thus drawn, to become more attached to the forms than to Christ, and more zealous in maintaining the ceremonies, than in spreading Scriptural holiness. When our labors for the salvation of men must be directed by a purely human ecclesiasticism, then we may look for narrow, bigoted proscriptions. When the church insists exclusively on consecrated places, consecrated men and consecrated service, all instituted by men of like passions with us,—men of human frailties,—then the mere human inventions become more important than the salvation of men.

We fell upon a striking illustration of this spirit in reading the life of Rev. Henry Venn, written by his son, who seems to have been a most bigoted churchman In speaking of his father, he says: "Were I to deliver a panegyric agreeable to my own views of that excellent man, in whom I every day saw something new to admire and honor, I should draw a veil over what I am going to relate. But the faithfulness of an historian compels me to do violence to the feelings of a son. His mind was naturally ardent and he was of a temper to be carried out by zeal, rather than to listen to the cold calculations of prudence. Influenced by the hope of doing good, my father, in certain instances, preached in unconsecrated places. He preached in neighboring parishes, at the houses, and in some few instances, in the barns of the farmers; and in his visit to London, he officiated at the chapel of the Rev. Rowland Hill."

What a terrible blot upon the ministerial and Christian character of this, otherwise, excellent man! He actually preached in private houses, as Peter did at Cæsarea, and as Christ did in the house of Simon the leper.

Christianity knows nothing of these narrow, bigoted views. It does not stop for consecrated places, but makes all places sacred by making them the birth-place of souls.

We are coming to believe more and more that most of what men have made sacred, amount to little more than sacred shams. Men must be licensed to exhort sinners to repentance, and ordained, and episcopally appointed, to be approved or allowed to do service. All these things are well enough when the church has nothing to do but to attend to ceremony. But if there is a world to be saved, then the spirit of Moses should possess us. "Would God, that all the Lord's people were prophets!"

There is more hindering than helping, by these human arrangements. As ecclesiasticism puts forth its claims, forms and ceremonies are demanded; and these drive out spiritual Christianity, and leave only a whited sepulchre, fair without, but within full of dead men's bones, etc. Let us have a religion which, in season and out of season, exhorts, reproves, and does any and everything to save souls.—(*Chr. Witness.*)

Miscellany.

"Shall I Wear a Cross?"

Among the many handsome presents given to M——P——, on the occasion of her marriage, none was more beautiful than a locket of exquisite workmanship, containing a likeness of the much loved donor, and having a cross in brilliants on the outside.

Very mingled were her feelings on getting it—admiration, gratitude and perplexity; for, beautiful as it was, what should she do with it? To wear it was out of the question, that was alike repugnant to her principles and her

feelings; yet it would be most painful to offend her kind and generous friend.

She took her difficulty where she had learnt to take her every difficulty, great or small, and sought for wisdom from Him who giveth to all men liberally and upbraideth not, and then sat down and wrote the following letter.

"Dearest Mary,—I know not how to thank you enough for your beautiful gift; it is no small joy to be the possessor of such a likeness of the dear face I have not seen for so long. Yet, in spite of its beauty and value, I may not —cannot wear the locket. Wait one moment before you condemn me as an ungrateful girl, wholly devoid of taste. I do not plead guilty to either charge, for I am deeply grateful to the giver, and fully do I appreciate the beauty of the gift. But the cross I cannot wear.

"Suppose, dear Mary, that the one you loved best on earth—father, mother, friend—had suffered a death of utter shame and agony, and further, had suffered that death for your sake —had suffered it because some crime of yours had deserved that terrible punishment, and he bore it in your stead. Could you them endure that a model of the instrument of his torture should be made for you to wear as an ornament? Though it were of gold and diamonds, would you not recoil from the idea of such an ornament with unmingled horror? Well, dearest, the Lord Jesus Christ, besides being my God, because my Brother, my Friend, and on the cross endured a cruel death of pain and shame because my sin had incurred the wrath of God; because there was no other way in which I could be saved but by His dying in my place; enduring the extreme of bodily suffering, and that mental agony that wrung from Him the bitter cry, 'My God, My God, why hast Thou forsaken me? The cross was the accursed tree to which they nailed Him; and shall I wear a cross as an ornament? Surely one look, in this light, on the most splendid jewelled cross ever fashioned would for ever make the wearing such an ornament simply impossible.

"So I feel sure, now, dear friend, that I have given you my reasons for objecting to wear your present, you will not be offended, but will kindly change it for me for a locket without a cross.

"It is only fair that I should add, that I know the cross is often worn rather as a memento of the Saviour, than as an ornament. This though by no means so revolting to the feelings, seems to me most objectionable, as inevitably the cross, like all other material symbols and momentos, leads the soul away from the crucified—comes between the sinner and the Saviour. For proof, look at the church of Rome, and the Romish party in the Church of England.

"No, dear Mary; let you and me see that we are otherwise marked as Christ's; taking up our cross (not gold or silver and precious stones) daily, and following Him; bearing the cross He appoints to each, in His strength and after His example. Till the blessed time shall come when we shall see His face, and His name shall be on our foreheads."—(*Selected.*)

TELEGRAPHIC NEWS.

London, March 23rd: The Queen is confined to her room at Windsor through injuries sustained by a fall on a staircase at the Castle. The accident was originally of a trivial character, but her Majesty's knee has since swollen to such an extent as to incapacitate her from leaving her apartment.—The latest news from the Cape says that the Boers have refused to quit the Native State of Tembuland, and that they are massing their forces.—General Mark Wood is dead.

Washington, 23rd: It is reported that the British Minister here has made representations to the Secretary of State for the United States Government, that the violent language permitted to be used by the Dynamite Party in America tends to inpair the cordial relations between the two countries.

London, 24th: Her Majesty the Queen is recovering from her recent accident.—Lieut-Genl. Lord A. G. Russell, C. B., has been appointed Commander of the Forces in Canada.

25th: It is suspected that there is a plot on foot to blow up Chatham Dockyard with dynamite. The greatest vigilance is being exercised by the authorities.—It is reported that the man known as "No. 1," in connection with the Dublin murders, has made his escape to Mexico, and is now beyond pursuit.—Mr. Mundella, M. P. for Sheffield, is ill.

London 26th: Two thousand infantry have been placed under orders to protect the public buildings in London from further explosions. The Coldstream Guards are guarding the Houses of Parliament and Buckingham Palace —*27th*: A corps of "political" police is being organized here for the purpose of watching the movements of agitators and the mettings of secret societies.—H. R. H. the Duke of Cambridge reviewed the Volunteers at Brighton yesterday. Twenty-two thousand five hundred Volunteers took part in the manœuvres, which were of an unusually successful character.—The latest news from the Cape states that the Cape Government have decided to act vigorously with regard to the Boers refusing to quit Tembuland' and it is anticipated that serious troubles will result in connection therewith.

Ismailia, 27th: The s. s. Mascotte and Turnbull have collided in the Canal. The former is damaged seriously.

London, 28th: Latest advices from Ireland state that twenty-six men have been arrested at Ballinrobe, charged with complicity in the "Feerick" murder, which took place in June last.

Cairo, 28th: Colonel Hicks started to-day with five thousand Egyptian troops on an expedition against the Mahdi, and is marching in order to effect a junction with Abdel Kader, whose force consists of five thousand more Egyptian troops.

London, 29th: The latest news from Ireland states that twelve members belonging to the "Patriotic Brotherhood of Belfast"—an organization formed for the murder of landlords —have been sentenced, some to ten and some to five years' penal servitude.—Twenty-one of the men arrested on Tuesday at Ballinrobe for complicity in the "Feerick" murder have been released.—The Marquis of Salisbury, speaking at Birmingham yesterday, said that the policy of the Government was not consistent, and that it had alienated the confidence of the country.—Mr. Mundella has recovered from his late illness.—Mr. John Brown, the Queen's personal attendant, is dead.

PASSENGERS SAILED.

Additional per *Surat*, 23d:

For London - Mr G Perkins.
For Brindisi—Mr J A Betham.

Per P and O Str *Hydaspes*, 29:

From London—Surg Maj J F Barter, Mrs and Miss Barter, Maj A Mackae Bruce, Mr W E Pedley, Mr Runciman, Mr T C Midwood, Mr D Christie, Mr R Carson, Col Jacob, Mr McCutchan, Mr H B Boughay, Mr Ward, Mr T Findlay, and Mr Perrott.

From Brindisi—Mr J E Calton, Mr R H Hill, Mr H J Hill, Mr A Smythes, Mr and Mrs Walker, Capt Hon T and Mrss Somerset, Mr C B Clark, Mr W A Porter, Mr W B Gurney Littlewood, Mr W H Woolff, and Mr Deas.

Per Str *Nubia*, 22rd: From Liverpool:

Major Foster; Master Willie Foster; Mr J Greenwood; Mrs Niven and infant; Miss S Niven; Mr W W Ballard; Mrs Ballard; Master E Ballard; and Mr Arbuthnot.

Per Str *Vorwaerts*, 28th:

For Brindisi and Trieste—Mr Geo Benson, Mr M Banyard, Rev Dr Eitel, Mrs Eitel, and 6 children, Count Alfred Coronini, Mr J Burchell, Mr C R Hawkins, Mr H Miehlinghaus, Mr E Eisler, Miss Shiffer, Rev Mr Hoppner and Mrs Hoppner, Miss Bauman, Rev Mr Hoernle, Mrs Hoernle and 3 children, Mrs Lehzen and child, Mrs Straith and 3 children, and Dr Ottokar Feistmantel.

For Suez—Mr James J Lewis.

Per P. and O Str *Pekin*, 30:

For London—Mr and Mrs R C Brown and child, Mr and Mrs F C Daukes and 2 infants, Mr Teignmouth Sandys, Mr Harry Alexander, Mr F W Latimer and 2 children, Lt General J A Fuller, Mrs M E Petter, Messrs H E and E A Petter, Mrs Durrant and 3 children, Lt Col W C and Mrs Anderson, Mrs Stewart, Rev R and Mrs Winsor and 2 children, Miss Winsor, Master Winsor, Miss Bruce, Mrs W Little and 2 children, Mr R Phillips, Mrs F M Halliday and infant, Mrs Williamson and infant, Mr and Mrs Richey, Major Gardner, Mrs Moore and infant, Mrs Squires and 2 children, Mr T Sugden, Capt and Mrs White and child, Mr H Jackson, Mrs Fraser Campbell, Miss Butt, Mrs Griffin and nurse, Mrs Rind and 2 infants, Mr S Macdonald, Mr and Mrs L Bruce Prescott, Miss Dunnett, Rev Father Page, Mrs Jacob Aaron, Miss Branch and nephew, Col C J Pearse, Mr B S Mankar, A Gentleman, Mr and Mrs Turner, Miss Turner, and Mr and Mrs G G Parker.

For Brindisi—Mrs H Bell, Mrs Ward and 2 children, Mr George A Kittredge, Mrs H B Sterndale, Mr and Mrs Paul Bird, Mr J Cruddas, Major H A Hammond, Mr W C Nasworthy, Rev F L Sharpin, Mr and Mrs Upton, Mr H E Abbott and son, Col O R Middleton, Mr M N Macdonald, Mrs Owen and child, Mr S Bird, Major J R McGhee, Mr H C Kirkpatrick, Dr C Joyut, Mr F L H Morrice, and Mr C J Sharp.

For Venice—The Bishop of Calcutta, Miss Johnson, Miss E Johnson, Mr C Wyatt, Mr and Mrs D Irvine, Mrs Hortsek, Mr Barrington Kennett, and Mr and Mrs John Jardine.

For Malta—Mr Cecil Taylor, Mr Lennard, and Mr C Hunter.

For Suez—Mr and Mrs Jas Anderson, Mr Arthur E L Ringrove, and Mr and Mrs Cable.

Domestic Occurrence.

MARRIAGES.

ENSOR—JERVIS—March 21st, at Poona, at the Free Mission Church, by the Rev. J. S. Beaumont, Edmund H. Ensor, Commander, Indian Marine, to Ruth, eldest daughter of Mr. T. Jervis, of Poona.

BRUCE—ANDING—At Bombay on the 28th March at St. Thomas' Cathedral by the Rev. A. C. Lochee, Henry William Bruce of Assain to Julia Maria daughter of the late C. Anding, Assistant Surgeon. No Cards.

DEATHS.

BURGESS—March 1st, at 22, Seton Place, Edinburgh, after a long illness, Helen Jane, eldest daughter of J. Burgess, LL D., Government Archæological Survey, aged 20 years.

AERS—March 7, at Victoria-road, Byculla, Mrs. T. G. Aers, aged 31 years and 7 days.

HORMUSJEE—On Friday 16th March 1883, Mazagon, Bombay, Parvateebai, wife of Hormusjee Byramjee, Church of Scotland Mission, aged 40. Her end was peace.

D'SOUZA—At Poona, on the 26th March Leila Florence the daughter of Angelo D'Souza Survey of India aged one year and one month.

BAPTY—March 24th, at Kambala Hill, James Bapty, aged 55 years.

"BOMBAY GUARDIAN."

Subscriptions received from 24th to 31st March 1883.

E. Hoskings, 17th January 1835, Rs. 15-4; For Free destribution, Rs. 4-12; David Bhore, 31st December 1882, Rs. 6; A. Foy, 31st December 1883, Rs. 10; Lieutt. Col. Stenpouse, 1st March 1884, Rs. 7-10; Dr. C. Joyut, 15th June 1884, Rs. 10; W. Jervis, 24th April 1883, Re. 1; Rev. R. Winsor, 28th February 1884, Rs. 9-4; Secretary Basel Mission 1st March 1884, Rs. 104-4-6 as follows. Rev. Dr. H. Gundert, Rs. 9-4; Ardas Secritariat, Rs. 9-4; Rev. Paul Ott, Rs. 7-10; Rev. W. Roth, Rs. 7-10; Rev. H. A. Kaundenya, Rs. 7-10; Rev. W. Stokes, Rs. 7-10; Rev. R. Harlman, Rs. 7-10; Rev. B. Geater, Rs. 7-10; Rev. A. Manner, Rs. 7-10; Rev. R. G. Ritter, Rs. 7-10; Rev. A. Rubland, Rs. 7-10; Rev. M. H. Hock, Rs. 7-10; Rev. R. Brasche, Rs. 9-8-6.

TEMPERANCE HALL.
3, APPOLO STREET FORT BOMBAY.
Coffee, Tiffin, and Reading Room,
Open from 6 A. M. to 10 P. M. daily.
Private Boarding Establishment, Comfortable Rooms with Board by the day or month.

ASKHOSDIGITAL ARCHIVE MUMBAI

New Advertisements.

INDIA METHODIST WATCHMAN
AND
THE CENTRAL IDEA OF CHRISTIANITY

A monthly 16 pp. hoping to be 20 pp soon at Rs. 2 in India, Rs. 2-6-0 or $ 1 in America post paid per year.

The I. M. W. C. I. is devoted to the spreading of earnest religion emphasizing the doctrine and experience of holiness as an attainment by faith *now* and the awakening of internst in, and setting forth constantly the possibilities and responsibilities and experiences of Gospel work among the natives of India.

Editor, C. B. WARD,
Missionary M. E. Telugu Mission, Deccan,
Manager, Mr. Sumant Vishnu,
Proprietor, A. V. Press,
Byculla, BOMBAY.

STARTLING REVELATIONS.

The cruel female slavery and traffic in European girls faithfully exposed. Action of Parliament, Continental Police and Magistrates. Statements of the Societies of England and Europe, and of the Committies of Ladies, for the Suppression of Vice. Addresses of prominent Reformers &c. The Contagious Diseases Acts exposed by Medical Authorities, Politicians and Government Officials.

☞ *The Public should be warned in time.*

Send One Rupee by Postal Note or otherwise for 12 assorted Pamphlets and Tracts, (about 225 pages) upon above important subjects.

THE AGENT DYER BROTHERS.
BOMBAY.

AMERICAN CABINET ORGAN.
FOR SALE.

NEW ENGLAND COMPANY, BOSTON.

Second Hand, but in good order. *Two and a half sets of reeds, Five Octaves, Eight Stops. Knee Swell,* and *Grand Organ Expression* which places all Stops at the instant command of the performer.

Will be sold for about one half its original price.

Price.....Rs. 250.

HENRY J. BRUCE,
American Mission,
SATARA.

BALDWIN SCHOOLS, BANGALORE,

Offer special advantages to boarders of both sexes. They are provided with a thoroughly Christian home, and instructed in all grades up to Matriculation. The station is both agreeable and healthful. Send for circular to

Rev. Ira A. RICHARDS, M.A.,
Principal.

LOOK OUT!

MARCH! MUSIC! SINGING!

To welcome Major Tucker, upon his release from Prison. Saturday, April 7th.

For particulars see next Week's War Cry.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL.

	Captain.	Tons.	H. P.	About.	
s. s. "Nubia"	T. G. Knox	4500	600	5th April	1883.
s. s. "Armenia"	G. H. Read	3396	480	5th May	„
s. s. "Victoria"	John Craig	3300	500	21st „	„
s. s. "California"	W. S. Young	3410	500	2nd June	„

The s. s. "Nubia" passed the Canal on the evening of the 10th inst.

To be followed by other 1st Class steamers at regular intervals.

For rates and further particulars,

Apply to W. & A. GRAHAM & Co.,
Agents.

Bombay 30th March 1882.

THE SINGER MANUFACTURING COMPANY.

SINGER'S Genuine Lock stitch sewing Machines are the best, the cheapest, and the most durable of all other Machines in existence. They are with all latest improvements, complete in accessories, and can sew from the thinnest muslin to the thickest leather. They have won more than 200 prizas in all the great exhibitions of the world, including the International Exhibitions of London, Dublin, Paris, Lyons. Vienna, Moscow, Naples, and Brehmen,

☞ LATEST VICTORY OVER ALL COMPETITORS!!!

AT THE

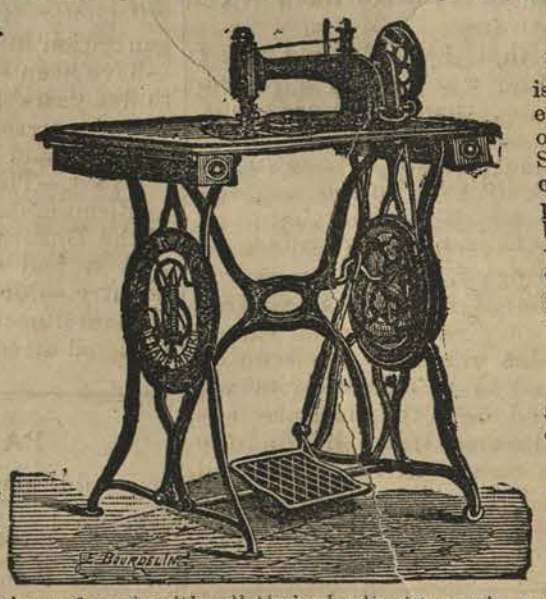
Industrial Exhibition held at Sunderland from the 18th February to the 14th March 1882 there was an unusually exciting contest for the prizes by the numerous exhibitors of sewing Machines.

The various Machines were carefully and thoroughly tested when the great superiority of the Singer's Sewing Machines both as regards the capacity for work and general excellence was immediately made apparent and was acknowledged by the Judges who awarded the Highest Prize to

THE SINGER MANUFACTURING COMPANY.

The Co. sold in 1872, 219,758 Machines.
Do 1873, 232,444 do
Do 1874, 241,679 do
Do 1875, 249,842 do
Do 1876, 262,316 do
Do 1877, 282,812 do
Do 1878, 356,432 do
Do 1879, 431,167 do
Do 1880, 538,609 do

Andin 1881, 561,036 Machines.



Their increasing sale is the most conclusive evidence of the Superiority of the Genuine Singer Sewing Machines and still further proofs are afforded by the great success which they obtain at the various exibitions in all parts of the world.

Compare this diagram and you will easily find the dodge.

FOR CASH OR ON THE HIRING SYSTEM.

Beware of imitation Machines alike in appearance yet worthless in working!!!!

More than 1000 Machines for all class of work with all their duplicate parts, needles, cotton, oil &c. are generally in stock. ☞ Note our greatly reduced prices.

10 PER CENT DISCOUNT FOR CASH. *Price lists and full particulars post free.*

To avoid deception buy the Genuine Singer from the Company's only Office in Bombay, 2 Church Gate Street; or of their Branch Offices—

Hall Road, Donald Town, LAHORE; 4, Dalhousie Square, CALCUTTA; & 14, Elgin Road, ALLAHABAD.

NORTH WEST TANNERY AND LEATHER FACTORY.

The undersigned will be glad to receive orders for Harness, Saddles, Portmanteaux &c.—Machine Belting of all widths & leather in general.

FOY BROTHERS,
by Cantonments,
Cawnpoor.

MAGIC LANTERN FOR BOYS.

Just received some Magic Lanterns from America. It is a very good play for boys, and can be managed very easily.

Price Rs. 25 including 6 slides and 1 extra reflector.

Order at once to
The Manager
Bombay Guardian.

ASIATICSOCIETY MUMBAI

THE SUFFERER'S FRIEND.

TRADE MARK.

THILUM

FOR EXTERNAL APPLICATION.

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back, Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles &c., &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

N. B.—Postage and packing for 3 Pots the same as for a single Pot.

☞ *Special rates to Missionaries charitable hospitals and institutions on application* only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.

N. B.—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS

I owe it as a duty to you and to sufferers to inform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street. Just received a fresh supply by the Proprietor "Anglo-Vernacular Press," New Nagpada, Byculla, Bombay.

1840. **1883.**

PAIN KILLER
MEDICINE CHEST IN ITSELF
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the **Farmer, Planter, Sailor, Mechanic,** and in fact of all classes wanting a **sure** and **safe medicine** which will always be at hand, and can be **freely used internally or externally** without fear of harm and with **certainty** of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Propr's., Providence, R. I.

For Sale by all the leading Chemists throughout India.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL

Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.

Examiner.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

TERMS *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; 2 copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.

Headquarters Salvation Army, BOMBAY.

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School, Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers. Mr. Rhenius, Mrs Engel — "John Connon School.
Mr. D Bhore., Mr. C. Rosselet. — Byculla School.

French Master—Senor Pedraza, both Schools.

Music Masters— Herr Schmuck, "John Connon Shool. Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art Byculla School.

The Education given in these Schools is non-sectarian All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University

Mr. and Mrs Macdonald receive a limited number of Boarders, Boys and Girls, at Byculla

R. JEFFREY,
T. H. GREIG.
Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

NEW SPECIAL BOOKS.

Highly recommended by Physicians, Editors, Clergymen and others.

	Rs.	a.
Social Impurity, 200 pp. clo. gilt stamp.	1	8
Princely Manhood, paper Rs. 1; clo. limp.	1	4
Queenly Womanhood „ „ 1; „	1	4

Sent post free on receipt of price.

AGENT HOPE PUBLISHING CO.,

BOMBAY.

CHEAP BOOKS

The following second-hand Books are marked extremely low to secure IMMEDIATE SALE. Sent post free on receipt of price.

	Rs.	a.
Benson's Commentary, Sheep, 6 vols ...	12	0
McClintock and Strong's Cyclopedia, 2 vols	6	0
Moshiem's History of Christianity 2 vols	3	0
Home and Health.....	1	8
Hibbard on Palestine	1	0
History of the Meth. Discipline	0	12
Land of Promise, Kitto	0	12
Republican Christianity	0	8
Pope or President	0	8
Bible and Slavery.....	0	8
Gladness of Heart. ..... (new).....	0	8
Gladness of Heart, 2nd Series	0	8
INCIDENTS of Student Life. A lively account of a youth attending American Colleges. 110 pp. Limp, gilt imprint. A new book. 3 doz. copies, each	0	4

Address,

MRS. D. GLADWIN,
Bombay.

MRS. COUNSELL,
CLARE HOUSE,
CLARE ROAD, BYCULLA, BOMBAY.

Ladies' Hats, Bonnets, Flowers, Feathers, Gloves, Laces, Costumes, Fichus, Collarettes, corsets &c. Ladies' colored Saxony Wool, and White and colored Lisle thread hose.

Gent.s' summer Merino half hose.
Boys Knickerbocker and other hose.
Umbrellas, and Sunshades.
Birthday Text books and Cards.
Bonbons, Toys, Japanese Sets; and Albums, &c. Ladies' Black Satteen Boots.
All goods marked in plain figures at low rates.
Up country orders attended to promptly and carefully.

MRS. COUNSELL,
CLARE HOUSE,
CLARE ROAD, BYCULLA, BOMBAY.

TO STRENGTHEN
AND
PRESERVE YOUR SIGHT
USE THE
Luculent Pebble Spectacles to be procured only from
HARRIS AND LAWRENCE,
Oculists and Opticians,
Rampart Row (above Soundy & Co.),
Bombay.
Pamphlet and price-list free on application.

ENGLISH AND MARATHI DICTIONARY.
Price reduced from Rs. 6 to Rs. 5
1882.
Apply to BABA PADMANJI.
Grant Road, Bombay.

SEWING MACHINES.
THOUSANDS
OF OUR SEWING MACHINES
ARE NOW IN USE ALL OVER INDIA
AND
ARE GIVING EVRY SATISFACTION,
THEY ARE ACKNOWLEDGED BY ALL TO BE THE BEST MACHINES EXTANT.
THEY STAND PRE-EMINENT IN ELEGANCE, STYLE, SIMPLICITY, EXCELLENCY OF
WORKMANSHIP AND DURABILITY.

The following are in Stock:—
The "Triumph"
" "Household"
" "Arm and Platform"
" "Wheeler and Wilson"
" "Jones"
" "Singer"
" "Bradburry"
" "Howe"
" "White"
" "Wanzer"
" "Empress"
" "Rhenania"
" "Kilters" &c &c.,

THE LARGEST DEPOT IN INDIA.
TWENTY DIFFERENT KINDS TO SELECT FROM.
Send for our Illustrated Catalogue.
H. A. GEYER, & Co.,
6, ELPHINSTONE CIRCLE, FORT, BOMBAY.

THE BOMBAY PURVEYING AND GENERAL PROVISION CASH STORES,
FORBES STREET AND MEDOWS STREET, FORT,
Wholesale and Retail.
Branch—CRAWFORD MARKET & ESPLANADE CROSS ROAD.

The Goods sold at both the Establishments are of the very best quality, and the rates are fixed on the ready-money system.
Fresh Supplies received Weekly, Fortnightly and Monthly, thus securing to the Public a continuous supply of *fresh* Stores.
Fish, Ice, Fruits and Vegetables supplied to residents in the Mofussil.
Orders not accompanied by a remittance cannot be attended to.
Price List furnished free on application.
No one should make their purchases elsewhere without first ascertaining the rates of the Cash Stores.

All communications to be made direct to
W. J. ESSAI,
FORT, BOMBAY.

BOARD AND LODGINGS.
No. 2 Grant Buildings, 2nd Floor Colaba, Bombay.
Apply to M. M., or on the premises.
——:o:o:o:——
Hindustani made Easy, and acquired in a few lessons.
Apply to
MIRIUM,
No. 2 Grant Buildings,
Colaba.

BOMBAY AUXILIARY BIBLE SOCIETY.
Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.
ENGLISH AND ROMANIZED MARATHI GOSPEL of John, 12mo., cloth, new edition, price 8 annas per copy.
Marathi Separate Gospels 16mo, price 3 pies per copy

DR. COOPER'S

Electric Medals.

Electricity.

—IS—

ALMOST EVERY DISEASE

IS CONQUERED

By the use of this Medal.

Sold Over

5,000

Life to the Blood.

Stomach, Liver & Kidney Complaints, Rheumatism, Neuralgia, Sciatica, Aches and Pains of all Kinds, Heartburn, Flatulency, Gout, Nervous and General Debility, *Vertigo & Indigestion, all yield to this*

POWERFUL MEDAL.

This Galvanic Medal or Battery, named after Sir Ashley Cooper, of the shape and size of a rupee, worn next to the skin and fastened around the neck by a silken cord, is one of the latest discoveries of science.

The moisture of the body starts the battery into action and can be intensified by increasing the number of batteries worn. Bear in mind that its curative powers are continuous. Its action is rapid, and day and night the Electric Current is constantly diffusing new life through the system, opening the clogged pores of the skin, and expelling all humors from the system.

The Galvanic Current is so regulated, that while it does not impart any shock to the wearer, yet the most gratifying results follow from its use. Whether worn on the breast or any other portion of the human frame, the results beneficial as they be, are always the same. A simple trial will convince the most sceptical that a curative power has been at last discovered which, without drugging the stomach, will cure the ills that flesh is heir to, and which render life a burden.

Hundreds testify to the Curative power of this wonderful little invention.

A pensioned warrant officer writes " I have bought 6 batteries for my wife and son-in-law for their *headache* which, they suffered from for *about four years*, but now by wearing these medals, they are *thoroughly cured.*" A Guard of the G. I. P. R. says, " It has cured my *Rheumatism.* A pastor says, " It was a great relief for my *pain in the chest.*" Another says " It is a true cure for *Neuralgia,*" &c. The Post Master of Guledgudd who has already purchased many dozen Batteries writes :—" Dr. Cooper's Batteries will ever be appreciated as a wonderful *boon* & prove a *popular relief* to all those that suffer."

Mr M. Goray of C. M. S. Mallegaum says, " I am wearing two myself and have found them *very useful ;* nodoubt it is ah *cheap* and a *preventive* medal ; even the *poorest* can *buy* them."

Retail Price Rs. **1-4.** Per dozen Rs. **14.**

Packing and Postage As. **6** from 1 to 12 Batteries.

SUMANT VISHNU, Proprietor Anglo-Vernacular Press,

104 TANK STREET, NEW NAGPADA, BYCULLA,

BOMBAY.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from
Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the begining of the month succeeding the purchases.

A catalogue of English publications &c. has just been published——Free, on application.

Alexander Raleigh-Records of his life-Edited by Mary Raleigh.....	4	11	0
Garfield's place in History-Pedder...	3	12	0
The Logic of Christian evidences-Wright	2	3	0
Science without God—Didon	3	2	0
Life and Writings of John the Apostle—Thompson .....[Sketch)	2	3	0
G. F. Pentecost D.D. (Biographical	2	3	0
The Coming prince—Anderson	3	2	0
The Modern Hebrew and the Hebrew Christian—Bassin .....[bairn	2	13	0
Studies in the life of Christ—Fair-	6	9	0
Letters to the Clergy—John Ruskin	4	11	0
Creation's testimony to its God—Ragg	3	2	0
The Incarnate Saviour—Nicoll	3	12	0
The Russian Empire—John Eddie...	3	7	0
Life of Moffatt—Walters	2	3	0
The Tower of Egypt—A. R. G.....	2	8	0
Introduction to the Science of religion—Max Muller	6	9	0
Outlines of sermons on the Old Test (Clerical Library series)	3	12	0
Commentary on the Quran—Wherry	7	13	0
Manifold witness for Christ—A. Barry D. D.	7	8	0
The Jesuits—Cartwright	5	10	0
(The Pulpit Commentary—Edited by Spence and Exell, 10 vols. *nett*.....	79	10	0
(Genesis, Leviticus, Numbers, Deuteromy 1 Samuel, 1 Kings)... *each*	9	6	0
Exodus	10	0	0
Judges and Ruth—1 vol.....	6	9	0
Ezra-Nehemiah-Esther—1 Vol.	7	13	0
Joshua	7	13	0
Saving Truths of Christianity—Luthardt	3	12	0
Fundamental truths of Christianity —Do.— ..... [Milligan	3	12	0
The Resurection of our Lord—Prof.	5	10	0
Bishop Hall's Contemplations	7	8	0
The humiliation of Christ—Bruce ...	6	9	0
The Training of the Twelve—do—...	6	9	0
Nine lectures on preaching—Dale...	3	12	0
The Trident, the crescent & the cross —Rev. J. Vaughan..... [Westcott	5	15	0
On the Canon of the New Test—	6	9	0
Christianity and Modern Scepticism —A. G. Girdlestone	2	3	0
System of Christian doctrine (4 vols) Dorner *nett* 23-10 ..... *each* Rs.	6	9	0
History of Xian doctrines (3 vols) Hagenbach—*nett* 17-11... *each* Rs.	6	9	0
Life of Bishop Sumner—	6	9	0
Home life of the Prince Consort—Rev. C. Bullock.....	1	9	0
Life of I. F. Oberlin—Butler	2	0	0
Pioneers of the Christian faith—A. G. Forbes	2	3	0
Our Lord's life on earth—Hanna ...	2	13	0
Oliver Cromwell—Paxton Hood.....	4	11	0
Memoirs of C.G.Finney—A Cheap *edn.*	3	2	0
Memoirs of Count Campello—Arthur	2	3	0
The Search for Livingstone—E. D. Young	2	3	0
Joyful service—Emily Streat field...	2	3	0
Life of John Hus—Wratislaw.....	2	3	0
Personal life of Livingstone—W. G. Blaikie	9	6	0
Week day living—Samuel Pearson...	3	2	0
Phenomena of Spiritualism—Asa Mahan	4	11	0
Science in sport—Edited by Rob. Routledge..... [Blackie	3	2	0
Four phases of morals—John Stuart	3	2	0
Studies in poetry and philosophy—J. C. Shairp	3	12	0
Play book of science—J. Pepper.....	4	11	0
The Highways of literature—D. Pryde M. A..... [vols)	2	3	0
Commentary on Luke—Godet—(2	13	2	0
Godet's Biblical Studies Old and New Testament—Lyttelton..... *each*	4	11	0
The Students Concordance to the Revised New Testament	4	11	0
The Paralell New Test 2-3-0 and.....	0	15	0
„ Blank paged	3	2	0
Holy Bible and Paralell Testament...	5	0	0
Enlarged Songs and Solos No. 1 & 2 Combined *Containing* 441 *Hymns.* Music 2-13-0; 2-3 0; 1-9-0; 1-4-0 &	0	15	0
Words only 1-4-0; 0-15 0; 0-10-0; 0-5-0; 0-3-6; 0-2-0; 0-1-9 and.....	0	1	0
Annuals 1882.			
"Leisure Hour" and "Sunday at Home" each	3	15	0
"Boys Own Annual" and "Girls Own Annual" each	4	4	0
Little Wide Awake 2-13-0 and ...	3	2	0
The Rosebud Annual.....	2	8	0
"Chatterbox" & "Sunday" each	1	14	0
"Prize" "Infant's Mag. & "Child ren's Friend" each...[Hope" ea.	0	15	0
"Herald of Mercy" & "Band of	0	10	0
Young England [Treasury" each	3	7	0
"British Workman" & "Mother's	0	15	0
Friendly Greetings.....	1	7	0
Faithful words	1	4	0
Family friend	0	15	0
Little folks,.....	2	3	0
The Dictionary of Daily Wants	4	11	0
Familiar Allusions—Wheeler.....	4	11	0
Dictionary of English literature—Adams	6	9	0
The Crown Atlas	1	9	0
The Unrivalled Atlas	2	3	0
The Academical „	2	3	0
The New Relief „	15	0	0
Tribes on my frontier—Eha.....	2	0	0
Anatonomy Human and Comparative —J. Bruce (English & Mahratti ea.)	2	0	0
Elements of Astronomy (Mahratti) „	1	8	0
Illustrated Primary Arithmetic —„— 0-3-0;	0-4-0		
Student's Mahratti Grammar—G. R. Navalkar	5	0	0
Recent Mahratti Publications.			
What is in the Veda	0	1	0
The Glories of Singhast	0	0	3
What is in the Satya Veda	0	0	6
Pilgrimage to Nasik.....	0	0	6
Native Superstitions.....	0	0	6
Our Children's Hymn book.....	0	1	0
Life of Jesus Christ—Pts. 7, 8, 9, each	0	1	0
Psalms of David in Metre	0	12	0
Papers for Thoughtful Readers.			
1 The Religion that Man needs—Bowen	0	0	6
2 Claim of Christ on the Human Conscience—Stevenson.....	0	0	6
3 Salvation and Faith from Xian & Hindu Standpoints—Whitton...	0	0	6
4 Thoughts on Idolatry-Navalkar	0	0	6
5 Doctrine of Incarnation and its Indian Illustrations—Park	0	0	6
6 Intellectual Discipline—Murray Mitchell	0	0	6
7 Moral Discipline ——„——	0	0	6
8 One of the Phases of Modern Thought—Mackichan	0	0	6
9 Methods of meeting Modern Unbelief—Cook	0	0	6
10 Intuitional Theory of Religion —Navalkar	0	0	6
11 Claims of Christianity entitled to investigation—by the Rev. J. Gray—*Ajmere*	0	0	6

The *Bombay Christian Almanac* 1883, 64 pp. Quarto: beautifully illustrated with several new Engravings,—contains a few Articles written specially for the work with the usual interesting and useful information—Rs. 0-8-0 or Post Paid 10 Annas.

LATELY RECEIVED A LARGE AND CAREFULLY SELECTED CONSIGNMENT OF STATIONERY.

Note Papers—	Per 5 quires. Rs.	A.	P.	Envelopes. per 100. Rs.	A.	P.
Russia Leather note.....	1	12	0	1	8	0
Morrocco—„——„—...	1	12	0	1	8	0
Azure Antique	0	12	0	0	10	0
Unglazed English Note...0	12	0		0	10	0
Mottled Wove (assorted colours).....0	10	0		0	10	0
Tinted laid, note —„— 0	12	0		0	10	0
The Marlborough note ...1	0	0		0	12	0
White Rough laid 1	0	0		0	12	0
Cream Laid note.....1	4	0		0	10	0
Repp note paper.....1	6	0		0	10	0
—do—extra quality... 1	8	0		1	8	0
Antione Linear Repp.....1	0	0		1	0	0

	Rs.	A.	P.
Marlborough Mourning (narrow, medium and broad borders) ...[dium	1	4	0
St. Alban's Mourning me-	1	0	0
—„— broad	1	2	0
Gospel Text note paper (*Texts embossed on* (*top.*	1	4	0
Paper Fasteners per doz. 0-1-0; 0-1-6; 0-2-0 and	0	3	0
Drawing Pins —„— 0-3-0; 0-4-0; 0-5-0 and	0	6	0
Rubber Bands, —„— 0-5-0; 0-7-0; 0-8-0; 0-10-0 and	0	14	0
The Anti-Stylograph—(Hearson's Patent) *Fountain Pen, with ordinary ink; the characteristics of the Hand writing entirely preserved.*	1	12	0

	Rs.	A.	P.
Faber's Poly grade Drawing Pencils 0-1-6 each or—per doz.....	1	0	0
Pencillated Chalk—*for blackboard* per box of 12 doz pencils.....[broad)	0	12	0
Flexible Black-board, per yard (4 ft.	5	0	0
Paper Clips, *assorted patterns,* each 0-4-0; 0-7-0 and	0	8	0
Pens, *Nibs and Holders* a large selection from the best makers.			
Manuscript Music Books, 32 pp. 12 Staves	0	6	0
Memorandum Books, a great variety in every size and style of Binding.			
ALBUMS, newly imported.....			
Cabinets only 5-0-0; 10-8-0 and.....	16	6	0
Cabinets and Cartes de Visite 8-0-0 8-6-0; 14-0; 16-12 and	17	6	0

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, No. 104, Tank Street, New Nagpada BOMBAY.

ASIATIC SOCIETY OF MUMBAI